The Congregational Quarterly

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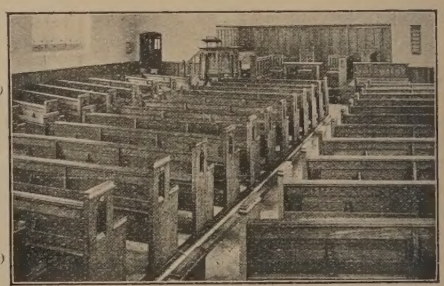

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The Congregational Quarterly

EDITORIAL.

We make no apology for the fact that once again these pages must be entirely concerned with a call to the Christian Churches to awake. The world is changing so rapidly that, in religion as in education and commerce, those who fail to adapt themselves will be left high and dry.

For a thorough and thoughtful survey of the present situation we would commend to readers Dr. C. S. Braden's *Modern Tendencies in World Religions* (Allen & Unwin, 10s.). Dr. Braden is an American, and some of his chapters, particularly that on Judaism, have an unduly American emphasis, but the book is an exceptionally valuable and timely study of the changes that are taking place, not merely in Christianity but in all the great religions. It has been remarked that China, for example, is

> experiencing in less than a generation, . . . political revolution, intellectual renaissance, industrial revolution, as well as a thoroughgoing social revolution.

In regard to Islam, how is the prohibition of usury to be reconciled with modern business, and with the development of the abundant resources of Moslem lands?

> Mohammed may have left detailed instructions for camel drivers, but he had nothing to say about drivers of Ford cars.

Dr. Braden mentions five factors in human progress which are directly affecting religion:

1. Scientific discovery.
2. Economic change.
3. Political evolution.
4. Intellectual change.
5. Cultural interchange.

Under "Scientific discovery" Dr. Braden discusses such matters as the delimitation of the sphere of religion by science (rotation of crops and artificial fertilization have superseded fertility rites), historical criticism of the Bible, and psychology. Under "Economic change" such subjects as greater leisure and mobility are mentioned, as well as the vast movements of population. As an illustration of economic influence Dr. Braden stresses a point which has already been mentioned in these pages.

> By way of example, note that for the building and maintenance of the institutions which the new situation requires, new organizations

must be effected, new approaches to the new problem have to be made, vast sums of money have to be secured. Religion thus tends to find itself tied up with those who can provide the money. It comes to seem, at least to those who have not, that religion is a class matter, a defender of the rich and the powerful and of the economic system which has given them their wealth and power. As a result, great numbers forsake it in any of its organized forms. If they are to be won back to religion, forces within the church must make a desperate effort so to re-think and re-mould religion that it will meet the needs of those who labor and are without financial resources as well as those of the more fortunate social groups.

* * *

We recently heard the question asked, "Is the Church a going concern?" The cynic's answer, of course, comes like a flash: "Yes, certainly, it is self-evident. It is going just like an article an auctioneer is about to knock down—going, going, and it will soon be gone". The Church, that is to say, is still running, but it is running down and soon will come to a stop. It is like a slip-carriage running for the present by reason of the momentum previously received, by means of the power and faith and witness of past generations, but surely slowing down and coming to an inevitable stop. The Church of Christ is already in liquidation, and is in process of being wound up.

It is no good shutting our eyes to the fact that there is considerable evidence for this point of view. It is easy to show the decay of organized religion, and point to features which seem to indicate that its doom is certain. Church attendance is one of them. The census taken in London forty years ago was bad enough in all conscience, but nobody dare take a census to-day. We heard someone with peculiar means of judging say recently that only one Congregational Church in Yorkshire had an evening congregation of 200. That was probably an exaggeration, but it is sufficiently near the truth to give people grounds for believing that "a few more years shall roll" and the Church will have disappeared.

There is also much reason for saying that the Church is going, but it is going round. There is a feverish amount of activity but no progress. Things in many of our churches are going fast, but going where? Many churches seem to be like commercial travellers putting forth a tremendous amount of energy but obtaining no orders. Churches are frightfully busy: they are open every night in the week. But for what? To provide entertainment, social intercourse, instruction, exercise. They exist to run cricket, football, drill, and badminton teams, literary and dramatic societies, concerts, *etc.* Is this what the Church was founded for? Judging the Church by the Sunday, by worship, and by prayer—not by busyness—can it be said that the Church is really alive? The Church's purpose is to win the world for Christ. If a survey of the

churches in this country during the present century were made, how many people would be found to have been won for Christ? How does the membership of Congregational churches to-day compare with that of 1900, how does the size of congregations? How many people have been drawn in "from the world"? Remembering all the effort, often the strenuous and sacrificial effort, of ministers and people, has the slightest, not to say a commensurate, impression been made on a community growing, in many ways, more pagan? And yet the churches have been active. But for what? To maintain their buildings and their ministry. They have been looking after the means and not securing the ends.

If the Church is a really going concern it means it is doing God's work: it is a colony of heaven: it is a band which has "ventured out into alien surroundings to widen the range of the laws and institutions of the homeland". The Church, that is to say, is primarily a missionary, evangelizing society that should be ever winning men. Jesus asks that the Church should be a *going* concern. "Go ye out", sums up his command; if the church merely stands still, or runs round, it is being disobedient and disloyal.

* * *

Our plea in the last issue that the Churches should begin to take steps towards the establishment of a non-professional ministry has been the subject of much discussion in the religious press. The *Methodist Times* gave two columns to it under the title, "A Funeral Peel for Ministers". In the attempt to secure a smart title that paper misrepresents the suggestions that were made. We believe wholeheartedly in the ministry; but we do not believe that a *full-time paid* ministry is essential to the well-being of the Church. We are aware that to some it seems impossible that an efficient ministry can be secured unless men and women are devoting the whole of their time to it, and in consequence they must be maintained. But surely this is suggesting that life is always to be organized as at present; it ignores the difference that machinery has made and is making in the world. Are we still so blind as to think that a system of society will persist which, as rationalization develops and machines become even more productive, will add more and more millions to the unemployed and keep fully employed only a small minority? Is it not clear that as the general hours of work are reduced and the amount of leisure generally increased there will be abundant opportunity for ministers to earn their livings in the mornings and have ample time to begin and continue their training? *And continue!* One of the troubles of the ministry to-day is that men spend several years in college, get a smattering of knowledge about the Bible, Theology, Comparative Religion and Church History, and, incidentally, very little knowledge of life at first hand. Once settled

in the ministry they not only do not keep abreast of scholarship but they forget much of what they have learned. How many ministers of ten years standing can read a Hebrew Bible? 5%? How many keep up the Greek Testament? 20%? We wonder. In how many cases is reading just "for next Sunday" and nothing more? In how few is the ministry to-day a teaching ministry? The fact is that scores of ministers who want to keep their minds alive and to minister to their people have to spend all their time in administering. They have little time to read or think or pray, and still less to teach little children and to win men for Christ. And this in spite of the fact that they are whole-time servants who must be paid salaries. Again we ask how many members there are in the Free Churches to-day compared with what there were when the century began. The population of the country has increased, but how many people outside the churches have been won for Christ? During this generation, we again emphasize, there has been a tremendous amount of loyal, sacrificial service, but to what purpose? A ministry has been maintained, but to what end? The buildings still stand, but the people are outside. And often the few that are at ease in Zion—with ample room to stretch themselves—seem content with the situation. Often the persons who sit in the seats of the mighty in denominational life seem to be happy if the machine runs smoothly, though it grind nothing and go nowhere. Listen in to denominational committees and again and again you will hear sentences like this: "They spent all the money to build their Church and left nothing for the upkeep or to maintain a minister". The end is forgotten in the means. The ministry exists for the Church: the Church exists to bring Christ to the people and the people to Christ. Can it be said that at the present time the ministry and the Church are even appearing to do their duty?

* * *

It is not, of course, to be expected that a revolution such as changing the ministry of the Christian Church from a paid to a voluntary basis will be effected speedily. The Church is invariably conservative, and its failure to grip and hold youth will probably make it more so in the next few years. Look round any Church Assembly and estimate its average age, and you will speedily decide how much hope of experiment there is. In business and in politics youth is getting a chance, while recent departure from the nursery seems to be accepted as an excellent qualification for the headships of public schools! But the Church! Well might the Laymen's Foreign Missions Inquiry say:

> Christianity everywhere is suffering from the poverty, the rigidity, the inertness of the conceptions which Christians have of its significance.

Such Christianity often seems to the students in those eastern lands

a complicated religion of words and phrases, dealing with the issues of a former age, not a living force for the moral transformation of the world.

This applies not only in the East, but in the West. When will the churches wake up to the fact that we live in the age of the most rapid and drastic transformations the world has known? The same old machinery and the same old methods will not do. Canon F. R. Barry has lately written words that deserve attention:

> The churchly tradition makes small appeal. Unless this process can be re-directed the days of the Church militant seem to be numbered. The Church as we know it in England is already a predominantly middle-aged society; it looks as though it must face a declining membership—its death-rate far exceeding its birth-rate—and must be, so long as it lasts, the refuge for the least adventurous elements in religion.

* * *

THE descendants of the apostles of freedom have been strangely quiet in recent weeks. The Free Churches look out on Hitler, Mussolini, Stalin; they hear from Lord Lloyd, Sir Oswald Mosley, Sir Stafford Cripps denunciations of democracy, and aspirations after dictatorship, and yet they remain silent. They watch with sympathy the courageous struggle of German pastors and people who are fighting for the spiritual independence of the Church; but are they mindful of the fact that there are those in this country who are anxious to see freedom destroyed? The least sign of independence at the microphone and the dominant majority in the House of Commons immediately is in full cry. Mr. J. C. Stobart speaks a few words instinct with the Christian spirit and he is at once assailed on all sides; Mr. Vernon Bartlett shows that he has views that are something better than nationalistic and he has to go; Commander Stephen King-Hall must be shaking in his shoes. There are believers in the totalitarian state even in this island who would tune the pulpit and censor the press and stifle opinion. Are those who believe in freedom vigilant?

* * *

THERE are many inside as well as outside the denomination who think that the time has come when Congregationalists should state the things generally believed by them. If this is to be done—and some would say it should be done in every generation—it will be well to begin by considering recent statements of belief as well as the ancient creeds and symbols. There is much to be said for the Modern Churchmen's Creed, which has the advantage of using New Testament language only. Or there is this, from Dr. Shailer Mathews:

> Man needs God's help and salvation if he is to be free from sin and impersonal nature and death.
>
> God, maker of heaven and earth, is fatherly and forgiving; He

shares in humanity's sorrows and struggles, and because He loves men is engaged in saving them both individually and socially.

Jesus Christ is the revelation in human experience of God effecting salvation. His life, death, resurrection and words offer the practicable way of fellowship with, and consequent aid from, God, as well as ideals for human conduct.

Good will, though never fully realized, is of the nature of God, and is the law of progress, the foundation upon which human society can safely be built, the only moral motive which reproduces in human life the spirit of God and the example of Jesus.

Individual human lives persist after death in conditions determined by the possession or lack of love.

The Bible is the record of God's revelation, to be used in the development of the religious life.

This quotation is taken from the volume of essays in honour of Dean Mathews, edited by Dr. Miles H. Krumbine under the title *The Process of Religion* (Macmillan, 12s.). Dean Mathews has been the outstanding figure in the Chicago Divinity School for many years, and he well deserves the honour now done him. That the volume is not unworthy of the occasion will be realized if we mention the writers best known in England—S. J. Case, D. C. Macintosh, Lynn Harold Hough, and J. W. Buckham.

* * *

Two Congregational Reports which represent a good deal of thought have recently been made available for discussion. The first is that of the London Missionary Society's Special Committee on "Education in relation to Evangelism". This review of the Society's educational work abroad and of its relationship to the spread of the Gospel and the building up of the church is packed with information, and should serve to focus attention on one of the most perplexing questions of missionary policy. The Committee came to the unanimous conclusion that

> . . . the Society's educational policy in the past has been in the main justified. We are convinced that the expenditure in men and money on its educational work is not out of balance with the expenditure on what may be described as its more directly evangelistic work. There can be no doubt that the former has greatly strengthened the latter, and that without it the Fundamental Principle and main object of the Society to preach the glorious Gospel of the blessed God to the heathen could not have been efficiently realized.

There is no doubt that the whole question of the relationship of missions to education will have to be thoroughly examined in the immediate future, and it is well that our own Society should have prepared the way by an investigation of this kind. We recommend the study of the Report to our readers (Independent Press, 1s.).

Then the Commission of Enquiry appointed by the Congregational Union in October, 1932, has now made known its findings. Again the Commission has done extremely good work, and the fact that it also has come to unanimous conclusions assures it the

respectful consideration of the churches and the County Unions. The report will have been discussed by the Council of the Union by the time these words are read, and therefore we do not propose to make any comment upon it at this point save to say that there seems nothing in the proposals that need conflict with the underlying principles of Congregationalism. The Commission recommends that the County Unions should be merged together in administrative areas, thus reverting to the idea of the Rev. A. J. Viner when the Moderatorial Scheme was established. In the place of Moderators will be Provincial Secretaries, serving those areas. Various suggestions are made in regard to the grouping of churches and their co-operation, and a new minimum scale of ministerial salaries is outlined. Vacant churches are recommended to co-operate with the denomination in the appointment of new ministers, and colleges with the denomination in the appointment of new professors. The whole question of the relation of the churches to the colleges is considered and the appointment of a Special Commission for further investigation recommended.

Probably most discussion will range round the proposed formation of a Home Mission Fund to be administered by the national Union in collaboration with the provincial Unions. The churches are asked to give £20,000 a year for Home Mission work in addition to the £17,500 already given. In this connexion it is suggested that a Home Mission Work Sunday should be established.

We recommend this Report, too, to the study of our readers. There may be criticism on the ground that it deals with administration and money-raising only, but the Commission has been careful not to go beyond its terms of reference. The extravagant way in which its findings have occasionally been heralded has led to the expectation that the more fundamental questions would be tackled. Those who had hopes of this kind will no doubt feel that the mountain has brought forth a very little mouse indeed. Any criticisms along these lines are beside the mark. Within the limited area with which it is concerned the Commission has produced workmanlike proposals well deserving of the serious thought of the churches, even though they have shelved the most difficult of all the questions, that of the relation of the colleges to the Union.

* * *

Does not this sound like a voice from the distant past? It is that of Lord Hugh Cecil discussing the Ordination of Women and its relation to re-union.

> I should myself feel that the Church of England or any other church which purported to give women priestly ordination had wandered so far from the revelation made in the Bible and the church that it could not any longer be reckoned as catholic or apostolic. I hope it is quite impossible that the Church of England should so forfeit its Catholic

> heritage. But there seems more danger of some of the non-episcopal churches opening their ministry to women. I hope this danger may be averted, for it would raise a new and most formidable obstacle to any plan of reunion. It would indeed prove that those among us had been in the right who denied that the Free Church ministry could properly be called a catholic and apostolic ministry. And it is not easy to see how the vast difference between the catholic apostolic ministry and a ministry which comprised women could ever be bridged. However that may be, I hope that in the Church of England we are safe, and that our rulers will resolutely turn away from that step towards apostasy which would leave to those who value the teaching of the Bible and the church no refuge or resting place within the fallen communion of England.

The ministry of women has its problems, as Congregationalism in England and Scotland has recently discovered, but because of them the Free Churches will not share the panic which has apparently seized Lord Hugh!

* * *

Our next number will contain, among other articles, Dr. C. J. Cadoux's Inaugural Lecture at Mansfield College, Oxford, which will be found to coincide in some measure with the Rev. F. M. Hewett's article within. Last quarter the Rev. L. Maurice Williams was described as "Formerly L.M.S. missionary, Madagascar"; this was incorrect; Mr. Williams is proceeding to Madagascar.

* * *

We are sometimes asked "What is the 'Blackheath Group'?" The answer will be found in (1) *A Re-statement of Christian Thought* (Blackheath Press, 1s.) which reprints the correspondence which has taken place in the religious press, and (2) The Rev. H. Bulcock's *A Restated Faith: Positive Values,* a paper read last May now expanded into a book (Independent Press, 2s. 6d.)

* * *

At the end of last term a Quaker Headmaster met a junior boy with pockets bulging like saddlebags. He said, "What a disgraceful sight. Empty those pockets". The boy produced a hymn book, two pocket books, a 4-in. nail, a 4-in. screw, 3 yards of string, a pyjama tape, three football laces, one pair of brown shoe-laces, one pair of black shoe-laces, a hair brush, two pieces of coloured stone, some nut shells, two pieces of derelict fountain-pen, remains of a cartridge, a catapult, a school tie, a broken piece of mirror, a sheet of note paper, a glass jar containing paint, a rubber, a knife, and a grubby handkerchief. Then came the following conversation:

Headmaster: "Disgraceful, I say. Why, for example, is this hymn book here?"

Boy (innocently): "I am taking it home, sir, to read in the train".

THE REVIVAL OF THE TEMPERANCE CAUSE.

When in July last Sir Edgar Sanders, the Director of the Brewers' Society, made his memorable speech in Birmingham at the meeting of the Licensed Trade he did not know what help he was giving to the Temperance cause throughout the country. He was recommending his beer advertisement campaign and shewing the methods by which they were

> to get the beer-drinking habit instilled into thousands, almost millions, of young men who do not at present know the taste of beer.

He sought to overcome the objection of those who feared that his methods might arouse a great deal of "teetotal animosity". He told these objectors that "teetotal fanaticism" was "an absolutely discounted body throughout the length and breadth of the country". He dwelt on the poverty of these discredited fanatics:

> They were never less in funds than they are at the moment. I shall be very pleased indeed to see them bring out some counter appeal, because, if we got people talking about the pros and cons of beer and teetotal propaganda, beer would win every time.

Fortunately the words which Sir Edgar Sanders intended only for the "Trade" were broadcast to the whole community and the response has been beyond all reckoning. Temperance workers in many parts of the country had come to think that their battle had been won and that the problem of drunkenness, if not already solved, was well on the way to solution. Bands of Hope had been allowed to dwindle or dissolve and Temperance organizations had in very many instances become indifferent and inactive.

In the midst of this apathy and purposelessness the speech of Sir Edgar Sanders came like the call of a trumpet. The odious suggestion that the Press was to be bribed, and the frank avowal of the conspiracy against the youth of the nation, revealed to the temperance workers throughout the country the danger of their own lethargy. Organizations which had almost died were revived, meetings became alive, speakers were encouraged, money was more easily raised, and indifference gave place to vigilance. Literature dealing with the menace of the "Trade" was widely circulated and an Open Letter personally and directly challenging the Director of the Brewers' Society was in such demand that over one hundred and sixty thousand copies have been printed. We do not know what Sir Edgar Sanders is worth to the Brewers' Society but he has probably done more for the Temperance movement in the past six months that all its own officers and organizers could possibly have achieved.

Within Parliament we have felt something of the effect of the quickened interest outside. The Parliamentary Temperance

Committee, comprising Members of both Houses, has only a small membership but it has faced its work with zest and courage. Two Bills dealing with licensing matters were adopted by two members who secured high places in the ballot. On the 8th day of December last the Licensing (Standardization of Hours) Bill was given a Second Reading by 101 votes to 67. The Bill is ostensibly one for the elimination of anomalies in drinking hours. In fact the Bill is one for the multiplication of anomalies and the extension of hours. Although only a one-clause Bill it has been strenuously fought in its passage through the Committee; at the time of writing five days have been spent in debate and keen interest has been aroused, especially in those cities where it is proposed to extend drinking facilities and alter the latest permitted hour from ten to eleven. The opponents of the Bill have relied on the conclusions and recommendations of the Royal Commission and have insisted on submitting to the Committee the evidence on which the Commission relied. Correspondence has poured in upon the opponents of the Bill and letters protesting against the extended hours have come in hundreds. It is difficult to over-estimate the encouragement that has come to Temperance workers in the House with the knowledge that their efforts are supported so thoroughly in the country. Probably the number of Members keenly interested in Temperance reform only represent about one-tenth of the whole House, but when they know of the watchful interest of workers and societies outside Parliament they can speak with added authority and work with renewed vigour.

Another Bill which secured a Second Reading is the Hotels and Restaurants Bill. Twelve months ago this Bill secured a second reading majority of 180. This year this majority was reduced to 31. The actual figures are as follow: On the Second Reading on 31st March, 1933, For 203, Against 23. On the Second Reading on 9th February, 1934, For 113, Against 82.

How is that change in voting strength to be explained? A year ago there was no Parliamentary Temperance Committee and no organized effort to arouse public interest. This year the Temperance group was active and the public interest was so keen that thousands of letters were sent to Members and petitions against the Bill were signed by hundreds of thousands of women. As a result the Second Reading of the Bill was far more strenuously contested and there is the prospect of a very much strengthened opposition in the Committee. The Temperance party in the House will continue to oppose this Bill mainly on the ground that the recommendations of the Licensing Commission should be dealt with as a whole. The law relating to licensing is admittedly involved and intricate, and if it is to be substantially altered the amendments should be the considered work of the Government and not the result of the sporadic effort of sectional interests. Whether the Government

will attempt to legislate on the lines of the Commission's Report still remains doubtful. Whenever the question has been raised the Home Secretary has stated that the Government have not as yet had a full opportunity for considering the proposals and their consequent action. If the Government persists in this policy of inaction it is most urgent that Temperance workers should during the present Parliament strenuously resist the loss of any of the ground hitherto won.

Happily some of the sharp differences which have arisen in recent years between the different schools of Temperance propaganda have now been healed. When a few months ago the terms of the agreement between the section represented by Lord Rhayader and that represented by the Rev. Henry Carter were published we all rejoiced. Probably that arrangement was the direct result of the menace of the Brewers' campaign, and Sir Edgar Sanders can in this respect claim to have been a peace-maker. It is quite manifest that the Brewers intend to concentrate their effort on capturing the youth of the country. If they win there, they know the whole campaign will have succeeded. If they lose there, they know nothing can avert the decline of their industry. It is in the fight to save the youth that our churches and Temperance workers should throw all their forces at this critical time. The movement is clearly in our favour. Concentrated and determined action during this year may make all the difference to the whole future of our land.

ISAAC FOOT.

THE OUTLOOK FOR RELIGION.

In dealing in the following pages with the outlook for religion, we have definitely in mind that religion which is represented and cultivated by the Protestant Churches. We have become so accustomed to refer generally to "religion" that we are often apt to forget that religion is believed in and lived by men who find themselves in concrete cultural situations. Religion is always historical. This observation leads directly to the discovery of the first factor by which the outlook for religion must be determined. It depends upon the cultural conditions in which we find ourselves. The future of Protestant Christianity is closely linked to the fate and destiny of that phase of western civilization of which it is an inherent part.

The recognition of this interrelation at once brings to mind what lately has been the subject of a good deal of public discussion, namely, the outlook for capitalist or bourgeois, middle-class civilization. No one will deny that Protestantism is closely connected with this civilization and that its own future will be shaped by what is to happen to bourgeois culture. If we were to characterize the spirit of this culture by a single word, we should not go wrong in choosing the term "autonomy". It cannot be doubted that the modern world is what it is because it has cultivated and practised the doctrine of the self-determination of man. It is the autonomous mind which has called "modern" philosophy into being, has produced "modern" science, has given the drive to "modern" economics and constantly nourished the spirit of capitalism, has caused the "modern" inventions to be made, and has created and sustained the political democracies. The "Age of Reason" and the "Age of the Machine" are closely connected with each other. The discussion of the problem whether this modern civilization is the outgrowth of the Protestant Reformation has not yet come to an end, but one fact is certain, that Protestantism as an ecclesiastical movement is to-day closely allied to this modern culture. And it is equally certain that, if modern Protestantism has entered into alliance with the "modern spirit", the Reformation belongs to a totally different world from ours. To be sure, attempts have been made to find the source of modern individualism in the teachings of the Reformers, but such attempts have been insufficient to explain the origin of the spirit of autonomy. There is nothing of this spirit discoverable in the Reformation. For the spirit of the modern world is surely not qualified by that disturbing God-consciousness which inspired the Protestant Revolution. As a matter of fact, capitalist or bourgeois or middle-class society represents a growing lack of religious consciousness, if by this we mean a consciousness of the eternal, or an awareness, as Kierkegaard called it, of the qualitative difference between time and eternity. The spirit of

modern society is the spirit of temporal self-sufficiency. It rests in itself. It has no faith in a transcendental meaning for existence. It does not hope for the eternal life. Its eschatology is wrapped up in the values of freedom, happiness, immortality, perfectability, progress.

To-day, this civilization finds itself in a crisis—a crisis which has been advancing since the end of the last century, which came to full expression in the wake of the World War, and which is now engulfing all parts of the earth touched by the western mind. The fundamental character of our civilization is evident in the bewildering absence of unifying purpose; and its tragedy is revealed by the apparent futility of all efforts, through organization, to achieve the desired unity. The methods of re-organization which we see applied in almost all realms of human endeavour are doomed to failure as long as they spring not from the root of new, healthy thought, but only from the pressing awareness of a great need. The process of reconstruction must therefore be very slow, for we are only beginning to see new and truly productive tendencies emerging in the various fields of human enterprise.

These tendencies are evident, none the less, to those who will look for them. Philosophy, which for so long a time has permitted itself to be reduced to the positivistic discipline of the classification of knowledge or has consumed its best powers in the endless and often futile discussion of the theory of knowledge, is rediscovering the challenge of metaphysics and devoting itself again to the principles which must underlie the totality of existences in this universe. The natural sciences have also outgrown their period of positivistic research. Finality has departed from their findings; and their further progress is assured by their concern for the metaphysical problems which developments in their own midst have forced upon them. The sciences of history and literature are gradually rising above the level of the recording and analysing of facts to the stage of interpreting and understanding them from a universal viewpoint. Psychology and sociology are following the same trend. They are outgrowing their mechanistic methods, fashioned from the natural sciences, are realizing their duty in respect of philosophical interpretation, and are developing special methods for the analysis and understanding of the respective functions of the human mind and of society.

In the realm of art, significant beginnings of a new era are indicated by the fact that Naturalism, Impressionism, and Expressionism are giving place to a new Realism in which artistic form is again being made the means by which life is interpreted by the artist to the observer. This change is most apparent in the realm of painting. In literature the emergence of the philosophical novel or drama is significant.

The politically-minded person is becoming concerned over the problem of the State, and is discovering that its functions should be more than the mere maintenance of order and adjustment within an autonomous society whose members freely pursue the end of acquisitiveness and private happiness. The moral obligation of the State to maintain values higher than organization, co-ordination, and representation is now being discussed, the while the merits of the typically modern constitutional form of democracy are being weighed.

In connexion with the present political debates social questions are being approached from fresh points of view. A great moral passion is gradually accumulating against the evils of an acquisitive, individualistic, atomistic, brutally imperialistic society, whose formerly glorified virtue of tolerance now appears as a sham for indifference toward the moral obligations of social unity and social justice.

Western mankind is slowly becoming aware of the forces of disintegration which beset a society which has submitted too radically to the attractive lures of the spirit of liberation, inherent in the law of the autonomy of man. And we are now coming to recognize that we must bear the burdens of our times as true and honest contemporaries of our own era. It is not therefore in a spirit of defeat and pessimism that we observe our civilization in the state of crisis and dissolution but in a spirit of courage and even with a will to hasten the process; for out of the old we see a new order rising. We recognize the signs of our time, and we deeply know that if we are to work the works of God in our time, our concern for the progress of man must be deepened, purified, and sanctified by a new obedience to the laws of an eternal world which transcends time.

With this conclusion we are led to the insight that the crisis of modern civilization is religious in nature. To be sure, many do not admit such a diagnosis. Joseph Wood Krutch, and before him Bertrand Russell, profoundly impressed as they were by the power of the modern spirit and its break with old traditions, and yet deeply disturbed by its emptiness, could only express their reactions in agnosticism and stoic pessimism. Their analyses, I believe, are only too true, and if they are met on their own ground almost irrefutable. But their attitude toward the facts which they so keenly analyse does not rise to the highest level. They shrink from entering the temple of religious devotion; they remain spectators who review the scenes of the life about them without actively engaging themselves in it. Their arguments can be met only on the basis of a religious devotion which is perpetually concerned with the search for the meaningful life and which solves the perennial problem, "How Live?", with its practical and positive answer to the deepest of all questions, "Why live?" We may say that our cultural crisis is religious in nature because, as

we have seen, in all realms of human endeavour where the crisis is felt, the question "Why?" is being asked. Usually it is answered in a metaphysical manner, but the way from metaphysical probability to religious certitude and affirmation is not long. The principles of being and meaning which the metaphysician asserts are easily transformed into realities that give content to religious worship. For it is characteristic of the religious spirit that it daringly assumes the truth of the highest values which constitute the meaning of existence, and inspires man to live adventurously in supreme devotion to them. It bids man halt before the mystery of existence, fills his whole being with a sense of the awe of it, makes him embrace it with fascinated and daring love, and thus gives his life indescribable richness and strength. It is this spirit which sceptics like Krutch lack. For this reason men of his type are not fully representative of our age, which, like so many other critical periods in the history of mankind, when the end of the road of development seemingly had been reached and the future appeared uncertain, is an age of religious yearning.

Now once more the time is fulfilled and the Church is challenged to live up to its destiny. Is it capable of fulfilling its task? The answer of this question will definitely determine the outlook for religion.

First of all, and gladly, we can state that wide sections of the Protestant Church have become truly contemporary. The great theological movements of Liberalism and Modernism have compelled it to recognize new fields of duties toward the modern age. The tremendous work of the historical criticism of Christian tradition has returned to history what belongs to history. Thereby the liberal school has given us understanding and perspective. In that sense, the Church of the future must and will be liberal. The group of Christians whom we call Modernists have taught us to accept the challenge of the modern day and, free from the authority of tradition, have begun to interpret Christianity in terms of the requirements of modern life and knowledge. In so far as Modernism leads us to the concrete duty of taking our own historical situation seriously, the Church of the future must be Modernist. With the help of the critical methods of theological liberalism and of the constructive attempts of Christian Modernism, we are charged to build a Protestant Christianity which cultivates *Wirklichkeitsreligion*.

The recognition of this task forces us to reject the programmes which are associated with the reactionary groups of Orthodoxy and Fundamentalism. It impels us also to avoid the course of those schools which recommend the revival of powerful, positive movements of the past. We must not and cannot become Neo-Thomists, and we must beware of a mere Luther-Renaissance. Nor are we permitted to follow the leadership of Karl Barth and his friends when they call

upon us to submit to a theological authority which is composed of the elements of ecclesiastical tradition. We discern in all these movements the frantic and sometimes desperate effort to avoid the terrific responsibilities of true contemporaneousness. They try to substitute programmes and formulas which were once adequate, for the new creations for which a new age calls.

And yet few of us will be insensitive to the appeal of these reactionary tendencies. They are not blind tendencies. The reason they react so violently to the mind of liberal and modernist Protestantism is because they sense in it a weakness of religious conviction which they would never tolerate or exchange for the positive certainties they themselves enjoy. And it must be admitted that modern Protestantism has liberated itself from the chains of a dead past with the sacrifice of religious conviction. It is not fair to declare that modern Protestantism since Schleiermacher has betrayed the Christian cause, but it would be fair and honest to say that it has undertaken an adjustment to the spirit of the modern age which, in these days of the crisis of that age, finds it without a positive message. It could not be otherwise. The methods by which the emancipation from antiquated authority and tradition was effected were furnished by the same spirit which brought about the sickness and tragedy of modern culture. Religion, too, became subject to the law of autonomy. The word of God was replaced by the experience of man, submission to the revelation of a supernatural, miraculous Sacred History by the adventure of experimentation with human ideals. Opposition to the heteronomy of ecclesiastical authority and of absolutized dogmas and doctrines of historical origin and temporal validity often carries in itself the refusal to accept the theonomous character of true religion.

The religious man can never be autonomous. The spirit of devotion which lives in his soul implies the worship of one greater than himself. It thrives on submission to the revelation of the divine; it recognizes gladly that there are factors and aspects of life which transcend the control of man. God is the unconditioned ground of all conditioned existence. He transcends all we are and have, and lives therefore in a light no man can approach unto. And yet He is nearer to us than breathing because without Him we would not and could not live. Faith in Him is therefore directly opposed to the spirit of autonomy. It precludes the possibility of man's self-determination. From this aspect, all true, vital religion is theonomous and theocentric. It expresses itself in obedience, for God is the primary fact, with the recognition of which all religious thought and action must begin. The authoritarian theological systems of historical Christianity have preserved more of this proper religious attitude than has modernist theological thought. But they have objectified God. They have imprisoned Him in a miracle or an institution or a book. When

modernism began to tear down the walls of authoritarianism, it opened a new direct way to God. But it presently proceeded to subjectify Him by making His reality dependent upon religious experience, so that finally the question could be asked whether all theology was not merely anthropology and whether that reality which was meant by the word God was not merely a supposed reality and actually only a dream of man, an image of himself. It is the appropriateness of this question which gives authority to the so-called orthodox and reactionary groups within the Church. But the truth lies neither with those who stress the objective nor with those who emphasize the subjective character of God. This we are beginning now to discover. There is no revelation without faith and there is no faith without revelation. *Gott und Glaube gehören zuhaufe,* taught Luther. In other words, neither the immanence nor the transcendence of God can be made absolute or exclusive, for He is both immanent and transcendent.

Modernism has over-emphasized the immanence of the divine in man and in the world. Thereby it has narrowed the truly religious spirit, and the Barthian criticism, which has fallen upon it with a vengeance, is largely justified. To be sure, Barthianism is of value primarily as a corrective, and not as a constructive theological movement. For in contrast to Modernism it has isolated the doctrine of the divine transcendence and has finally even been led to an over-appreciation of theological tradition as given in the teachings of the Reformers and even in the Church Fathers and scholastics. It does not actively participate in the responsibilities laid upon us by the present day. It is not truly contemporary.[1]

All this may seem extremely abstract. It is so in thought and on paper. But it concerns the fundamental problems of living. Its truth or untruth can only be discovered in actual life itself. For the validity and power of man's religious devotion expresses itself in his conduct in the affairs of the world. It gives life a new quality which may be characterized by the words "freedom" and "obligation", or better yet by the good Christian words "faith" and "love". Faith in God creates in us a new spirit of liberty from the dangers of self-sufficiency. It is now often called "disinterestedness". It makes us see life *sub specie aeternitatis,* enabling us to be realists in the sense that by inner necessity we accept things as they actually are. It gives us new knowledge in the form of an understanding of things which is not baffled by utilitarian necessities nor limited by mere idealisms. It invests us with new insight as to the forces which hinder the full

[1] Since this article was written Barth's *Kirchliche Dogmatik* and Brunner's *Das Gebot und die Ordnungen* have appeared. The study of these two astoundingly fruitful works leads me to qualify all the statements made in the preceding paragraphs. I am now inclined to a more positive judgment on the Barthians. If I had to write this article again, I should qualify the theocentrism, for which I plead, by a strong and positive Christocentrism.

unfolding of life. Nothing ultimately prevents growth more drastically than self-sufficiency—which may disclose itself not only in sheer selfishness but also in a conservatism that glorifies the *status quo*, and even in a radicalism which, for the sake of satisfying reformatory ambitions, attempts the break-up of what is.

This "faith in God", when it is real, is always coupled with love, *i.e.*, with action in the world performed in the spirit of freedom. It flows into the making of a community which differs from all other types of community in that in it neighbours are bound to neighbours not by mutually attractive qualities and special endowments, but simply by the fact that they are neighbours. As believers in God we love our neighbours as neighbours. And we love the world for no other reason than that it is our world—and God's. It is God Who lets the neighbour cross our path and Who places us in the world. Life is meaningful only when it is recognized as God's life, *i.e.*, when its being and value are recognized as inherent in it, when its existence and meaning are understood as transcending our making. We are then co-operators with God in eliciting from life what it is by God's grace and in bringing it to full expression.

The Christian world is rich in thoughts and deeds which illustrate this conception. What we have described is already implied in the word-symbols of traditional Christianity—"Holy Spirit", "eternal life", *etc.* It is what the great theological thought-complexes of creation and salvation, sin and grace, justification and sanctification, repentance and forgiveness, law and gospel, light and darkness, imply. We have indicated the source of that peculiar vitality which gives a person a Christian character. A study of Church history discloses the secret of the life hid with Christ in God in many a biography and in many a special act. There are to be found concrete examples of the God-life in the stream of history. Only one thing is required of us: that we ourselves understand the mystery of divine revelation before we embark upon the study of its work in our own contemporary and in the historical world. The *testimonium spiritus sancti internum* is still the pre-requisite of religious understanding. Whenever we depend on it, we are given power to see clearly. We can then distinguish between the chaff and the wheat, realizing that the absolutization of self-sufficiency, the uncritical defence of the *status quo*, the resting in what is deemed perfection—that these are the means by which the full life is limited and often destroyed.

The authority for the truth of our religious faith rests, therefore, nowhere but in living itself. Our own living is to be constantly nourished by the rich lives in which God is and has been a reality. This means practically that we are charged with the duty of translating eternal life into practical life. Hence the future of the Church as the communion of believers in God depends upon the willingness

of its members to develop a theology of translation, an ethics of translation, lives of translation. Saintly men and women have lived in every human generation. The theology and ethics of translation are still rarities, but they are in the making. A most significant beginning in this direction not only for the Christian but the whole religious world, was made by Rudolf Otto in his famous essays on "The Holy".

Two things then, determine the outlook for religion: the question is whether we will take our own historical situation seriously, and whether we will take God seriously in His divinity. If we take seriously both God and our own situation we shall be led to a life derived from God which is truly contemporary. From such a viewpoint, the break-up of the self-sufficient, autonomous, bourgeois civilization is a most hopeful occurrence. The trends of renewal which we have observed in the process of formation, are, we may now conclude, hints of a revival of a religious consciousness, at once free from earthly boundaries and rich in love. Such a consciousness is the heritage of Protestantism. Such a consciousness is a bequest to us from Jesus Christ. He is still our Lord to-day, and the world will one day be His Kingdom.

WILHELM PAUCK.

The Rev. K. K. Hallowes's *Chimes from Leighton's Church Tower* (Methuen, 5s.) is a volume of religious poems inspired in the vicar's mind by the music of his church bells. The church of Leighton-Bromswold, in Huntingdonshire, is associated with the name of George Herbert, who was appointed Prebend there in 1626. He greatly interested himself in the restoration of the Church. Mr. Hallowes writes very interestingly indeed about Herbert in his Preface to these poems, and one can feel the pride he must have in the connexion of his church with one of the choicest of religious poets. Mr. Hallowes has a place in the succession. His poems have a pleasant movement, much sincerity of feeling, and a sense for the deeper meanings of life. They would, perhaps, gain in clearness and power if there were a little less of the Church atmosphere, and a little more of the quickening of the fresh air. Now and then they are spoilt, as in "Requiem", by somewhat disturbing things like this:

> Then before us in procession—
> Two and two in double file—
> He upon his bier was carried
> Slowly down the central aisle.

And somehow even this, addressed to Christ in the poem "Continued Communion", does not quite strike the deeper note of Christian thought:

> Master! Thy vesture is more glorious than the Spring's,
> Or iridescence of bird-wings,
> Thy crown of brighter gold than buttercup;
> Thine eyes, bluer than speedwell's blue,
> Shining through the dew,
> Thrill my soul through!

A. T. S. JAMES.

CHURCH UNION.

THERE is a prayer which was written by an Anglican who may have been a Ritualist, Evangelical, Modernist, or Fundamentalist, which could equally well have been penned by a Presbyterian, Methodist, Baptist, or Salvationist. "Draw all men unto Thee and one to another by the bands of Thy love; make Thy Church one, and fill it with Thy Spirit". The whole secret of Church Union is in that prayer and it should be unnecessary to say anything further; but, unfortunately, behind this mighty spiritual conception is a background of interminable discussions on the Apostles' Creed, the validity of certain Orders, the inspiration of the Scriptures, and so on. There is no hope of a genuine union of the Churches until we are prepared to leave the realm of theological controversy and take our stand fearlessly upon Love. Christ's love for us, ours for Him, and our love for one another is an all-sufficient basis.

1. A CONSIDERATION OF THE FACTS.

This leads to four wide investigations. We have to study:—

A. The psychological reasons for religious divisions.

Our separation into various Christian bodies is only a part of world-wide religious division. We shall not fully understand our Christian divisions until we have grasped the historical and psychological reasons for the existence of disunity in mankind's quest for God. There are limitations of the human mind which make it impossible for anyone to receive a perfect revelation of God. Human reasoning, faced with eternal realities, is forced to accept as equally true diametrically opposite conclusions. For instance, God must have had, and yet cannot have had, a beginning; God cannot possibly suffer but must inevitably do so; God is responsible for everything but not for sin; there cannot be, and yet there must be, boundaries to space-time; predestination and free-will are opposite, but both true. Possibly there is no intellectual solution to these mysteries. Our minds are not competent to grapple with them, yet, when considering religious controversies, the frank recognition of these mental limitations is most important, for those who are diametrically opposed to one another in their intellectual outlook and religious practice may be not only sincere but equally loyal to truth. In so far as a statement represents a Divine Reality it is Truth, but, being formed in an imperfect human mind, it is imperfect, and to that extent false. When men are guided by God to arrive at opposite conclusions both are true, but, being incomplete, are apparently contradictory, and their reconciliation may lie beyond human reasoning, though we must believe that they blend into a

unity in the mind of the Eternal. There has always been division between the Priest, who maintains a sacramental view of worship, and the Prophet, who holds a non-sacramental one. Which is right? All argument is unsatisfactory; but, if both are right, they are equally essential to the Church, and we have made a big step towards union when we realize that the Ritualist and the Quaker are both necessary to the Church's well-being. Catholicism and Puritanism are as essential to the Church as positive and negative electrons to an atom. When men are guided by God we ought to stop enquiring whether their belief is true or false, for there is no means of deciding. We should rather ask, Is it alive? or dead? A belief or practice which is alive and spiritually helpful to a great number of believers should be welcomed, even if we cannot give it intellectual assent, or square it with our preconceived ideas of Christianity, or accept it as our own practice.

It is difficult to see opposite sides of truth. Take the case of God's foreknowledge and human free-will. The average man inevitably accepts the one and rejects the other, which he probably does temperamentally rather than intellectually. When a man of active temperament, like Calvin, has a tremendous spiritual experience, and begins to interpret it, he may do so in terms of predestination; while the man of passive nature, without any vital experience, may believe that, without considering God's will, he is free to do as he chooses. But exactly opposite conclusions may be maintained with equal validity. The man of passive nature often more readily adopts a predestined view of life as he finds an excuse for his inaction in the thought that what God had planned would happen anyway. "When God pleases to convert the heathen he'll do it without consulting you or me", said an old hyper-Calvinist to William Carey. The man of active temperament finds it necessary to break away from such extreme views, and, even when he feels he is destined by God to achieve much, believes that the fulfilment of God's plan is dependent on the service which he is free to give or withhold. Even Carey, believer in predestination as he was, found the narrow view irksome and had to leave it behind. A simpler illustration may help. The man of active temperament believes that salvation begins in man's quest for God, the man of passive temperament sees its origin in God's quest of the man. The truth belongs to both, but each needs the other to condition and qualify his belief.

These questions of the limitation of the human mind, and the relation between temperament and intellect, are not mere side-issues; they are factors to be considered when an estimation is made of the possible result upon faith and belief of bringing an exceedingly diverse company of people into a united Church fellowship. They suggest the utter impossibility of a credal basis. Nor can the basis

be one of religious practice in which the symbolism of the sacraments is all important. Like children, those who are intellectually undeveloped must have pictures; those more advanced can conceive of spiritual realities. The average man cannot understand Relativity as the mathematician does; the best he can do is to try and get some picture of the meaning. The symbolic acts of ceremonial worship and a liturgy may be indispensable to some Christians, but that is no reason why those who are experts in the Higher Mathematics of the soul (the Quakers, for instance) should be expected to use them.

When urging the necessity of varying view points within a united Church fellowship it cannot be over-emphasized that what seems so confusing to us does not appear so to Him Who is the Lord of the Church. As Defoe once wrote:

> All the difference which now, looked at near the eye, shows large, if viewed at the distance of Heaven, shows not itself.

B. The mind of the Lord Jesus in relation to His Church as revealed to us in the Gospels.

On two occasions only is it reported that Christ used the word for "Church", and in neither case does He give any idea of its meaning. Indeed, in the one case (*Matt.* 18^{17}) our Lord probably had the Hebrew congregation in mind, and in the other (*Matt.* 16^{18}) it has been questioned[1] whether the word ought to appear, for, if Christ spoke Aramaic, the word used could equally well have been translated "testimony". But even if the Greek is correct there is so little agreement about the meaning of the passage that no strong argument can be based upon it. It is more helpful to consider the terms that Christ applied to His followers. He speaks of them as disciples, servants, friends, brethren. They are to be branches of the Vine, sheep of the Good Shepherd, the light of the world, the salt of the earth, and so on. The personal relation of His followers to Himself and their witness in the world is always uppermost. The only conclusion that can be drawn from the study of Christ's mind as revealed in the Gospels is that the basis of all Church life is Love—the Love of Christ for His people resulting in their salvation, and the Love of Christ's people for their Master leading to consecrated service. However desirable Faith and Order may be, there is nothing in the Gospels to suggest that Christ contemplated their acceptance as the basis of a Church fellowship, but He did say, "By this shall all men know that ye are My disciples, if ye have love one to another".

C. The Divine purpose as manifested in the Church's historical development.

The historical development of the Church appears at first to justify the basis of Faith and Order. Not only the Catholic Church but

[1] *Expository Times* xxxvii. 476.

almost every body of Christians has emphasized its necessity. Yet the story of the Church gives emphatic denial to the possibility of such a foundation for universal Church fellowship.

The Apostle Paul's famous passage concerning Love in *I Cor.* arose from his consideration of Church belief and practice, so that his final statement that Love is of first importance, Faith and Hope second, is most significant. All other matters pertaining to Church life are of still less consequence in his judgment. Because the Church inverted the Apostolic order and put Faith first, its story has been marred by endless schisms and divisions, blackened by the villainy of persecution, and degraded by religious wars. Such things were not the will of God and, though the worst of them belong to the past, the divisions will remain until we follow the Apostle's "more excellent way" and find the basis of Church fellowship in Love.

D. The experience of organized Christian fellowships existing to-day.

The blessing of God is not confined to any particular church or religious organization. One of the first principles to guide us in our thought of Christian union must be that whom God includes man has no right to exclude. God has richly blessed the Society of Friends and the Salvation Army, and their exclusion would manifestly be contrary to the Divine will. Variety is the Divine order in the Church as in creation. Nature abhors uniformity and yet, being created by God, is a united whole. Those to whom Christ communicates His Spirit are one already in Him and must be recognized as members of His Church, and, if so, their churchmanship cannot be measured in terms of creeds and ceremonies but only by loyalty to Jesus Christ as the Head, and to the fellowship of believers as His body.

The acceptance of a Creed is an acknowledgment that a form of words may express a truth; it involves no genuine intellectual agreement and no spiritual fellowship of ideas. Two Anglican clergymen, a Roman priest, and two Free Church ministers considered together the Apostles' Creed sentence by sentence. The differences of interpretation were so wide that it was impossible to conceive of its being a basis of union. Nothing is gained by saying together that we believe in "the Holy Catholic Church—the communion of saints—the resurrection of the body—the real Presence in the sacrament—the inspiration of scripture", if we mean entirely different things. That is to pretend an agreement that does not exist. Union based on a creed has no surer foundation than that of a form of words; union based on Love involves a living relationship to Christ Who is the Truth. It means accepting Him as Teacher and Guide, and His Presence is a sufficient guarantee of a vital faith, which, though not tied to any form of words, enables every man to give a reason of the

hope that is in him. Such a faith is essential. Loose thinking and an insufficient regard to matters of belief are exceedingly dangerous. Beliefs and ordinances have an important place in the Church, but since they are of endless variety, they are unsatisfactory as the foundation of its fellowship. The variety of Faith and Order should be regarded as one of the Church's greatest charms, while its absence would be deplorable.

There is often ambiguity in the word "faith". It sometimes means a number of recorded facts which a Church member is asked to accept as historical, together with certain registered judgments with which he is asked to agree. Such a definition involves no trust in, nor love for, God, and no genuine spiritual experience. It is the kind of faith James meant when he said, "The devils also believe and tremble". The larger meaning of the word "faith" is "trust in God". It is the acceptance of the Divine way of life as revealed in the life and death of the Lord Jesus. This involves the acceptance of certain facts and judgments, for no one can trust in God without believing certain things about Him; but they are not necessarily the same things. One man may believe the account of the Virgin Birth to be historical; another may accept it as an inspired parable of the blend of the human and the Divine in Jesus, yet, in real faith, the one may not be a whit behind the other. Part of the difficulty of a credal basis for Church life lies here: a man may say the Apostles' Creed and believe every word of it, but be far from the Kingdom of God; another may be unable to say it yet be one of the world's greatest saints, living in close fellowship with Christ.

If the basis be Christian love there is a clear-cut division. Those who have the Love of God are Christ's, and those who have not are outside His kingdom. That there is difficulty in knowing who loves God, and who does not, is true, but it is no greater than in deciding who believes a Creed and who disbelieves it. In either case we can only rest on the sincerity and honesty of those who confess Christ.

2. AN IDEAL SOLUTION.

Personally I should welcome a union of all who "worship the Father in spirit and in truth". If the basis were broad enough to include a Tagore and a Gandhi as well as Jews and Christians of every type, so much the better. In an organization in which Christ's claims were sympathetically considered He would reign supreme. Some day such a union may be formed.

The union of all Christians must be a prior step to such a fellowship and is desirable, but it cannot be immediately realized. Before that must come the union of all who do not exclude themselves by their own narrow outlook and prejudice.

In the ideal organization of the Church every individual Christian, the congregation meeting in every separate place of worship, every

organized Church or fellowship, and every society which depends for its support on the Church, ought to have its place. The solution lies, not in the impossible reconciliation of beliefs and practices, but in the formation of a central body that co-ordinates all Christian activity, and which, by providing a common ground for the meeting of Christians of varying temperamental and intellectual types, ensures that the guidance of God in the matter of ritual and belief shall be unhindered. In a Church in which there was perfect freedom for every rite and type of service in which all things were done decently and in order, those which proved of value to the souls of men in the varying stages of development would endure, and "the truth as it is in Jesus" would conquer all falsehood. In such an organization Love is the only possible basis of union, and though the importance would be stressed of creeds, observance of sacraments, ordination of ministers, acceptance of Scripture, systems of government, and forms of worship, differences of judgment in these matters would cease to cause division.

The Church must be a fellowship of believers organized both nationally (or preferably internationally) and locally. The union will be a federation unlike any at present existing, in which the federated units, under the guidance of God and the influence of Christian fellowship, will lose their identity and become merged in the whole—a federation which naturally develops into a far deeper and richer union. Each denomination will bring its own spiritual contribution, and when that is embodied in the life of the whole there will be no need for its continuation even as a federated unit. No one would desire to end a live organization, but there are grave dangers from the persistence of one after its usefulness has ceased. The branch that does not bear fruit must be taken away. When a denomination loses its life in the larger fellowship it may well save its essential witness—the principles and the freedom for which it stands. The problem is to form a scheme in which each Church, Denomination, Society, or organization, can be assured that its essential spiritual witness and the service it renders the community shall be unimpaired, and this necessitates the formation both of a Central Council and local Christian fellowships.

The ideal Central Council is a company of saints, with wide divergencies of intellect and temperament, who find a living bond of union in Love. Christ's love for them and theirs for Him would mean united consecration to the service of the Kingdom of God, so that the Church would be Evangelical, using the word in its widest sense. Their love for one another would mean the attempt to understand each other's view point and practice, under the guidance of the Spirit, when some differences would appear superficial and gradually pass away, and others which arise from deeper causes would

be welcomed and cease to be hindrances to the extension of Christ's kingdom. The local fellowships would be equally inclusive of all types of Christian experience and be animated by a like spirit.

The solution of those problems which have hitherto been a barrier to union can only come after the fellowship has been formed. There are some adjustments of life that no courting couple ever make, but they are made after marriage.

There are to-day aspects of truth and valuable religious practices which are embodied in denominations. Those inside the denominations cling to them though they are by no means the full revelation of Jesus Christ; those outside fail to give them sympathetic consideration. The measure of truth which each has cannot pass over into the whole Church because of prejudice; and, being embodied in organizations, their incompleteness becomes a part of the teaching of the sect and sometimes a vested interest. There are Church of England clergymen who believe in believers' baptism by immersion, and Baptists who would welcome a Confirmation service. There are Anglicans who like the quiet, spontaneous worship of the Friends, and Free Churchmen who desire a liturgy. If all varieties were welcomed within a Church, instead of tolerated outside it, sectarianism would have neither valid reason nor excuse for its continuance. If the High Anglican was afraid that the reservation of the Sacrament would cease in a Church in which the view of the Friends was also welcomed, or the Baptist feared for believers' baptism where infant baptism was allowed, it would show that the High Anglican and the Baptist had not sufficient confidence in their particular interpretation of the truth to believe it would bring conviction to Christians who honestly and sympathetically considered it. Our divisions are based on a fear that the truths for which we stand will fall unless we bolster them up; but truth needs no bolstering, only the sympathetic consideration it would receive in a Church founded upon Love.

There is less danger in bringing any Christians into a Church than in leaving them outside. Within the Church that part of the truth which they have learned would be qualified and conditioned by the thought and experience of others, but if they are outside it grows wild and becomes entwined with the bindweed of falsehood and error. When light breaks upon a man's soul from a new angle and he meets with sympathetic understanding he develops into an inspired leader, but if he meets with opposition and is cast out as a heretic he becomes a dangerous enemy. There is generally a germ of truth in the doctrines of so-called heretics. The extravagances and wild distortions of the truth that often appear among them are due to a lack of that qualifying and conditioning influence which they ought to have received in Church fellowship. There have been so many

evil results in all our Churches due to the enforcement of doctrine when the exercise of love was required, that it is too big a responsibility for any one to say that any Christians should be excluded.

3. A PRACTICAL SCHEME.

As all the federated units would desire to preserve their own particular witness, the conditions upon which they would come in would necessarily vary in every case, and can only be determined in a conference of leaders. The following scheme is little more than an attempt to show that there is a possibility of establishing a real union without attempting the impossible reconciliation of diverse views and practices. The principles upon which it is based are more important than the scheme, which could be varied in endless ways.

The Federation.

The Federation should consist of a Central Council, so elected that it should be an accurate mirror of the variety of religious experience and belief in the whole area or country, and a Fellowship of Christian Believers in each locality, closely knit to the Central Council.

The Local Fellowship of Believers.

Every district (or parish) shall consist of an area in which there are approximately the same number of worshippers (say about 1,200) and these, to whatever branch of the Church they may be attached, shall be called together quarterly for Christian fellowship, and to seek under the direct guidance of the Spirit of God to advance Christ's kingdom in the immediate neighbourhood and throughout the world. Such a fellowship is an essential part of a healthy Church life and belongs to almost every revival from Pentecost onward. It is the spiritual essence of Congregationalism and of the Methodist Class Meeting, and it re-appears to-day in the Group House Party.

A local executive committee should be formed, whose secretary should receive from a responsible person in each separate place of worship, and send to headquarters, an accurate record of the number of worshippers over 18 years of age (whether members of the Church meeting there or not), with the name of the denomination to which they owe allegiance.

The formation of groups, class meetings, house parties, adult schools, and so on, for spiritual development should be encouraged, and efforts made to train sanctified leaders for these groups. All such societies should be an integral part of the local fellowship of believers, and so should Sunday Schools, Temperance Societies, and so on, and those groups of believers who represent different definite views of truth. Thus the Ritualist or Modernist Churchmen, Friends or Baptists, could meet together, consider, and promulgate their

particular views, and not thereby be compelled to withdraw from the larger fellowship.

As in this country all places of worship are registered and enjoy various privileges, such as freedom from rates, conduct of marriages, *etc.*, an effort should be made to bring every place of worship under the scheme and to make the privileges uniform.

The Central Council.

From the lists sent in from the separate localities an accurate record of the numbers belonging to each branch of the Church would be compiled, and the Central Council would be appointed in strict proportion. Each branch of the Church would draw up its own lists of representatives, or, when its national organization had ceased to function, the retiring representatives would elect their successors.

The Central Council should be prepared, either acting as a whole or through committees, to accept the entire administration of any of the federated units: control of funds raised by the federated bodies, or by societies supported by the Churches (Bible and Missionary Societies, Young Peoples' Unions, *etc.*); oversight of endowments; trusteeship of property; and the payment of clergy and ministers to whom it gives recognition.

The Central Council should encourage the use of the same building for several types of worship, and for the observance of the Sacraments according to different customs. For example, it ought to be possible to have Evensong at 6.30 on a Sunday evening followed by a service of the Free Church type at 7.30. In time the two services would probably merge into one and the best in each be preserved; it should be possible in the same building to have the baptism of infants, dedication of infants, believers' baptism, and confirmation. Where such freedom existed the best practices would survive. This would make unnecessary the continuance of large numbers of places of worship both in town and country, and enable the Christians in a new neighbourhood to combine together in the erection of a place of worship and save an untold waste of money. Further, if the roll of worshippers in any particular building should fall below twenty-five that place could be closed, provision made for the worshippers in a neighbouring church, the building sold, and the money used in the interest of the same branch of the Church.

The Central Council should recognize three types of minister: (*a*) those who give full-time service, that is, the recognized clergy, ministers, and missionaries of the federated churches; (*b*) those who give part-time paid service, as colporteurs, evangelists, theological students, and others preparing for ministerial recognition; (*c*) those who give voluntary service as lay preachers. The Council should accept in the first instance the lists of the federated Churches and decide what tests of efficiency and of moral and spiritual fitness should

be required in future for admission to each class. The numbers admitted to classes (*a*) and (*b*) would be strictly according to the amount available for salaries, and this should apply to the total numbers and also to the numbers supported by each branch of the Church. Thus, if money is available for 2,000 Baptist ministers and 300 Baptist missionaries that number would be appointed, and the ministers sent to the neighbourhoods recording the largest number of Baptists, and the missionaries to the Baptist Missionary stations. Debts on account of ministerial or missionary activity would be eliminated.

The Central Council should have authority to give consideration periodically to each federated organization and, if one is fruitless, recommend its discontinuance. If its buildings are used for other purposes their closing would not be involved. Endowments would raise difficulties. Possibly endowments that go on indefinitely are really an injury rather than a help to spiritual institutions, and there is much to be said in favour of using them, including large funds raised for denominational purposes, in a defined period, say fifty years. If the organization to which they belong remained a living thing it would be quite possible to raise other funds for a further fifty years and so on; but this would be impossible to a dying body.

The aim should be to include all Churches in the British Isles. The door should be open for every religious body to co-operate, without any compulsion, and even if some contracted out, there would remain the possibility of a healthy Evangelical Church at once Catholic and Free.

4. SOME CRITICISMS AND COMMENTS.

It has been urged that:

1. *To put a Church on the basis of Love is to make religion merely sentimental.* It depends what we mean by Love. Love, rightly understood, is certainly not mere sentiment, but the greatest force in the world. It is the power of God Himself uniting men and inspiring them for service. God is Love and there cannot be anything merely sentimental about a Church that is truly His.

2. *A Church based on Love would become either invertebrate or pharisaical.* The Church of to-day, however, is frequently charged, not with being one or the other, but both. As long as loyalty to Christ as the Head, and to the fellowship of believers as His body, remains there need be no fear of these dangers. The spirit which animates an organization and the effectiveness of its leadership has more to do with the avoidance of these evils than any statement of its foundation faith.

3. *The absence of a liturgy makes worship too subjective and dependent on the spiritual states of the worshipper.* The risk is no

greater than that liturgical worship should become artificial and formal. It is difficult to see how any worship that is directed to God through Christ can fall into either of these dangers. If it does, it ceases to be worship.

4. *A united Church would become so strong politically and so rich materially as to weaken its spiritual witness.* It is perhaps natural that when a strong organization is in existence the desire should arise to use it as an instrument to compel governments to do its will. There is no system which can prevent future generations from making mistakes, but the power of the Church will ever remain in its spiritual witness, and governments will tremble if it adheres to its Divine mission. The danger from worldly wealth would be overcome if the capital sum of all endowments had to be used in a half-century.

5. *The Scheme cuts out the Roman Church and there can be no real reunion without the largest Church in the world being included.* The Scheme does nothing of the kind. It suggests a radical test which must be applied to every religious body, and makes no distinction between Roman Catholics, Plymouth Brethren, Presbyterians, Salvationists, or any other Christians. It asks of each Church or Society whether its real foundation is the Christ-Spirit of Love. If it is, there is no need for it to stand outside. If it is not so founded, there is something radically wrong.

The spiritual essence of everything which has been regarded as a basis of union would be absolutely safe in a united Church built on the deeper foundation of Christian Love. Quite apart from the attainment of the desired goal a witness of this kind is urgently needed at the present time, especially as it would appear that the Group Movement is paving the way for its acceptance. One is under no illusion as to the difficulties in the way of the acceptance of these ideas, but occasionally the complete breakdown of older systems makes possible within a short period a reconstruction which would otherwise have taken centuries to bring about. We may be nearer to such a state of affairs than we realize. We ought to be ready, and remember that "with God all things are possible".

MAURICE F. HEWETT.

WHAT IS BECOMING OF POETRY?

MILTON received £5 for the manuscript of *Paradise Lost*: and he was lucky to have fallen upon an era so high-minded and appreciative of good poetry as that of the Restoration. His £5 represents £25 in modern money, but if he had written a poem in any way comparable to *Paradise Lost* at the present day he would have been so far from getting even £5 for it that he would certainly have had to pay his publishers, probably a good deal more than £25, to get it into print. He would have found the market "queered" by those who call themselves, very questionably, "modernist poets". "Modernist" they may be, but poets in any true sense I cannot find that they are: debasers, perhaps, of the coin of the realm of song: traffickers, maybe, in clumsy fretwork, jig-saw and cross-word puzzles; but poets? Let us see.

These men are apt, implicitly or explicitly, to scorn both rhyme and rhythm, holding them as unworthy fetters for the proud swell of their thought—I take it that it is thought, primarily, that they claim to express, since their high priest, Mr. T. S. Eliot, in his essay from Sinai, "Tradition and Individual Talent", lays it down that "great poetry may be made without direct use of any emotion whatever". At any rate, though now and then they condescend to throw in a rhyme or two—or it may be a few assonances—by way of overweight, they regard neither rhyme nor rhythm as necessary to poetry. One of their chief fuglemen in prose, Mr. H. R. Williamson, who has written a book to interpret Mr. Eliot's work, says that you may learn more about the movement of "modern" poetry by listening to the wheels of a railway train than by reading all the books ever written on metre. That is the doctrine: but I fear that this way of putting it is much too flattering to the "modernists", since in most of their work one would be hard put to it to discover a lilt as definite or as pleasing as that of the motion of a train.

Now poetry is song,

the fine song for singing, the rare song to hear.

The natural man, or woman, left alone, will sing at work, or, often, at play. It is not a mere figure of speech to say that "the morning stars sang together". There is a rhythm of the blood, and of all Nature. The poet is a man in whom the universe sings out. I feel ashamed to write this: it used to be trite, but it is none the less true, and circumstances make it necessary to insist on it, seeing that the pestilent heresy of "modernism" seems to have drawn away some even of the elect. In the work of the true poet there is rhythm, harmony, control of his medium. Take the following quotations from one of our "modernists":

"Yours, you say, were parents to avoid, avoid them if you can". "These were boon companions, who devised the legends for our tombs". "See the rotted shafting, see holes gaping in the upper floors". "Drop a stone, and listen for its splash in flooded dark below".

"Nothing remarkable here", you say, "the ordinary mildewed moping, in the ordinary chopped prose". Will you believe that this is trochaic tetrameter catalectic, the "Locksley Hall" metre, introduced to us by Archilochus and Aeschylus, and used by Tennyson to express his "vision of the world, and all the wonder that would be"? The placing of the ictus on "to", "who", the second "see", and "for", in the lines quoted above is simply evidence of lack of control of the medium. This surely suggests that the real reason why these "poets" are so chary of rhyme and metre is that they lack the poet's ear and mastery of words. As for Mr. Eliot himself, there is a shocking phrase in the essay above mentioned, which is in the book called *The Sacred Wood*: what are we to make of "the transmution of emotion"? It may be a slip, and may be blamed on the printer, but I cannot believe that a man with a poet's ear would ever have let such an atrocity get past him on the proofs, however hastily corrected.

That rhyme and rhythm are outmoded, and that nothing can nowadays be done with them is quite untrue. Read Roy Campbell's "The Palm":—

> Like a fountain she played, spilling plume over plume in
> A golden cascade for the winds to illumine,
> Ascending in brilliance and falling in shade,
> And spurning the ground with a tiptoe resilience,
> Danced to the sound of the music she made.

There is the joyous and skilful measure of the true poet, to whom words come at call, for singing and for dancing. Or take this, from a lesser-known poet.

London Nocturne.
Lights in the River at Westminster.

> Tapers and torches and tongues of flame,
> Leaping aloft on their Ethiop altar,
> When the gusty East a-galloping came,
> That acrobat chief, that prime somersaulter,
>
> Rippled and wriggled like golden eels
> That lurked and laughed in the jet-jawed water,
> Gambolled as glow-worms tossing their heels;
> As Zeus were wooing Acrisius' daughter
>
> They toppled their towers in aureate showers;
> They shook the shafts of their shining lances;
> Like thrilled daffodils they flirted their flowers,
> Salome-liked shimmered in dances.

Rhymes, and often alliterations, which are rhymes at the beginnings of words, will come unbidden and uncovenanted to the man who

has song in his soul. He who has any right to call himself a poet will not refrain from effective use of rhyme and metre if he can effectively use them. In the works of Mr. Eliot, where there is any rhyme at all, two rhymed lines in four are the usual measure. There are rarely four consecutive lines each of which rhymes to another. The following is one of the infrequent instances:—

> When lovely woman stoops to folly, and
> Paces about the room again alone,
> She smoothes her hair with automatic hand
> And puts a record on the gramophone.

Apologists of the author will doubtless say that the ludicrous "and" at the end of the first line is part and parcel of the general "guying" of the scheme of things: but a poet will find it difficult to believe that the "and" is not simply due to lack of control over rhyme, and will conclude that this lack of control is the reason why rhymes are sparse, when there are any rhymes. In this connexion I would point out that Walt Whitman, the apostle of the gospel of formlessness to which the "modernists" adhere, when he was most deeply stirred, broke spontaneously into rhyme and a moving metre, in "O Captain, my Captain," which is surely not only the best known but the best of his compositions.

I feel continuously impelled to apologize for writing all this: but, in a recent issue of Mr. Eliot's review, Mr. F. S. Flint lays it down as an axiom that rhyme and metre are of no consequence whatever and that everything that is worth saying can just as well be said in prose; and the school which preaches this thwarted doctrine has an undoubted influence among the young, both readers and writers, and not, unfortunately, among the young alone; so that I feel that the time is only too ripe for a determined protest against these people's pontifical habit of laying down their own limitations—and, to be entirely frank, their own laziness—as a law to the universe. They simply say that what they can't do is not worth doing. It is not true; and I do beg readers not to believe it.

These men are the defeatists of poetry, and not only of poetry, but of life itself. We are told by expositors that *The Waste Land* is not a mere expression of ennui, as it certainly seems to the casual reader to be, when he meets such passages as:—

> A rat crept softly through the vegetation,
> Dragging its slimy belly on the bank,
> While I was fishing in the dull canal
> On a winter's evening round behind the gashouse.

There is no doubt that as far as any definite flavour, and not a mere blurring of sensation, is left upon the palate by the composition as a whole, it is the flavour of dreariness left by this passage. Nothing else is *expressed*, taking the work as a whole, and the function of poetry is expression. Poetry is emphatically not a riddle: it is a

revelation. The phrase "a poetic cryptogram"—Mr. Williamson's description of *The Waste Land*—is a contradiction in terms. If a work does not in fact express the message which it is, we are told, intended to express, it is a failure. But waiving this essential point, what do we find? We are told that the kernel of the poem is a certain "moment", "the positive hour", "the awful daring of a moment's surrender": and this is as it should be, for of a truth ecstasy is the soul of poetry. But after all Mr. Eliot only finds his ecstasy a source of ennui:

> Because I do not hope to know again
> The infirm glory of the positive hour, *etc.*

He wants shaking up. He had a revelation once; let him be glad of it, and not turn the "God-given glory" to dust and ashes. Let him wear the memory as a halo, and flashes will come again, if not the "positive hour" itself. Because he was blessed once, let him not see all things *sub specie foeditatis*. True poets have found in such visitations "the fountain-light of all" their "day", "a master-light of all" their "seeing". I cannot for the life of me see how Mr. Eliot's moping is an improvement upon "tradition" in this respect. And as for the final "meaning" of *The Waste Land*, it is impossible for the apologists convincingly to explain away the motto, with its ἀποθανεῖν θέλω—"I wish to die". And whatever shifts may be resorted to by the followers of the false gleam of *The Waste Land*, there is no doubt that Mr. Eliot's followers are definitely "defeatist". The four lines in trochaic tetrameter catalectic already quoted were chosen at random to illustrate weakness of metre: that, besides this, they express a dreary outlook is not fortuitous but characteristic. But there is no need to labour the point: the writers of this school seem to glory in their drabness of vision.

> The light turns sourer every afternoon,

cries one of them, and this would appear to be their motto. They claim to be expressing the weariness and confusion of modern life. Mr. Williamson says of Mr. Eliot:

> Revolted by his discovery of organized drabness on every side, he insists that his readers shall see it also.

To imagine that the diseases of the world are new, as Mr. Eliot's followers, if not himself, appear to do, is simply pitiful ignorance: to "lash the town" has been the function of satire since the times of Archilochus and Hipponax. If these writers would call their work "satire" or by some other title equivalent to the Latin *satura* they would lay themselves less open to criticism, though the work would still be dull and uninspiring. But they arrogantly insist on usurping the name of "poet", and do their best to persuade people that they are the modern successors of Shakespeare, Milton, Shelley. It is true that the same person may be both a satirist and a poet: witness

Roy Campbell, whose serious work is by far the best and truest poetry now appearing[1]: but let these people cease from darkening counsel by claiming to be poets on the strength of their satire, such as it is. But if they had the grace to do this, I should still protest strongly that modern life is not as they represent it to be, and that writing in their mode has little if any virtue. That there are festering sores in the body politic, gangrene, if you will, in the blood of the comity of nations, is only too evident to men of sensibility: the rankness thereof cries to heaven. But if a man is moved, let him act: let him take part in politics or some active movement for remedying the ills that are only so obvious. As for the plea that writing is a form of action and that this writing is meant to open men's eyes, the truth is that those who are likely to read work of this kind are already sufficiently aware of the abuses satirized. If any inspiration were offered the case might be different. Shelley has inspired successive generations of reformers, and many things have been put right by men whose spirits were first moved in their youth by him, but I cannot believe that any one will ever be stirred to lift a finger for the betterment of things by the writings of, say, Mr. W. H. Auden, on whom, if we are to believe one of his brother "modernists", the mantle of Shelley has now fallen. What I complain of particularly in this connexion is the "modernist" hopelessness. Some things are wrong and ugly, without a doubt: but that is no reason for us to sit down in the "dust, dust, dust of dust", as Mr. Eliot has it, and, in the words of Mr. Auden, "start to die". Clough may have been a Victorian, but I would infinitely rather have his "Say not the struggle nought availeth" than all this lily-livered vapouring of world-weariness. "Poets are the trumpets that sing to battle"; let those who believe that they are of the high lineage of the house of song remember it; let them aspire to be trumpets, not muck-rakes. There is a sickness in the world; but there always was; the golden age is a figment, as Lucretius knew. In the material sense, the post-war world, on the whole, is better off than the pre-war world ever was. There were always vulgarity, selfishness, and injustice. In non-material respects we are better off to some extent —witness public opinion about war; and if I complain that the present age appears to compare unfavourably with that of the Restoration in its attitude to poetry, I do not believe that that is permanent; the situation can and must be remedied. In general, the drabness never was the whole of the picture, and it is not now. The gonfalons wave still, the fifes and clarions blow: there is a bravery about the pageant of life which will never fail. In the words of Roy Campbell—to

[1] *The Flaming Terrapin.* 1924.
Adamastor. 1929.
Poems. 1930.
Pomegranates. 1932.
Flowering Reeds. 1933.

whom I must, perforce, often resort—in his satiric *The Georgiad,*

> Happiness to a true man will come
> Sometimes merely sitting

down. Keats has cause for "despondence" in the congenital complaint which carried him off so soon, but, as he sanely says,

> In spite of all
> Some shape of beauty moves away the pall
> From our dark spirits :

and the opening passage of *Endymion,* though "hackneyed", is still true.

There is still beauty abounding in the world, and it is still the poet's function to reveal it. To do Mr. Eliot justice, he has glimpses of it. The City churches stir him, as when he turns his glance

> where the walls
> Of Magnus Martyr hold
> Inexplicable splendour of Ionian white and gold.

"*Omnia si sic dixisset*!" If he would maintain this mood he would at least be offering us, not a justification, but some compensation for his formlessness. The lines about the nightingales in "Sweeney among the nightingales" begin to be moving—

> The nightingales are singing near
> The Convent of the Sacred Heart.

(there is beauty about the name "Convent of the Sacred Heart", though it is clearly a lazily-procured and second-hand beauty)

> And sang within the bloody wood
> When Agamemnon cried aloud.

In these two lines there is beauty and pathos and something very much like poetry : but the sequel adds neither beauty nor real significance. Mr. Eliot does seem to be a poet *manqué,* as distinct from his followers, on the bewitched vision of most of whom never a gleam of beauty seems to have struck. I noticed the complaint of one of these, in reviewing Roy Campbell's latest book, that the latter, though there are "aerodromes and football matches" in the Bouches du Rhône, "chooses to write of an older Provence". As if the length of time that a thing has existed had any necessary connexion with its beauty ! The beauty of "the sun, the moon, and the stars", in Provence as elsewhere, a beauty greater, doubtless, there than in many other places, is perpetual ; if a man can find a new expression of that beauty—and Campbell's comparison of the gnarled olive-tree in front of the moon to a discobolos with a golden quoit, for instance, is a striking case of such new expression—what right has the "modernist" to cry "sour grapes" and belittle a most desirable achievement, because he himself is incapable of it ? Why leave such beauty to write of football matches in the modernist style ?

> Whistle, a kick, a rush, a scramble, a scrum—

is that better? The true poet, of course, will see beauty where it is, irrespective of whether the object is new or permanent. You would not guess from the review mentioned that Campbell in *Flowering Reeds* actually has a poem about an aeroplane: and if it is essential to salvation to write about sport, well, there is in the same volume a poem if not about football, then about bull-fighting, at which the author is notoriously a practical expert. True poets have always been modern: they have written of the affairs of their own day since Amos and Isaiah; Aeschylus was lyrical about Salamis, and Francis Thompson, a "traditionalist" surely, was an exponent of evolution and the newly discovered wonders of science. Mr. Eliot himself protests against the notion, held by some of his followers, that it is "modern" to write about machinery: he is quite clear on the point, though, of course, he does not put it in those words, that what constitutes "modernism" is to write in an ugly, formless, and world-weary manner. The difference between "modernists" and good poets who are not modernists is not in subject but in manner. The "traditionalists" may treat the same modern subject, but in doing it they fulfil the function of the poet by revealing beauty. I do not know a "modernist" composition about motor-cycling, decidedly a suitable subject according to the attitude of the above-mentioned "modernist" reviewer, but I do know the following lines on the subject:

> Mercury through the golden age
> Of Arden eve I sailed.
> With what daemonic equipage
> The calm of June I flailed! . . .

I suggest that this manner, decidedly "traditionalist", better renders what of poetic experience there is in motor-cycling than any "modernist" version could do: most people of sensibility, I think, would agree that the quality of a motor-cycle is better rendered by the description "dæmonic equipage", and its motion by the comparison of the rider with the winged god Mercury, than if the poet had written, let us say,

> With my greasy hands I messed about with the carburettor,
> Also the magneto and the sparking-plug.
> I couldn't get the wretched thing to go for half-an-hour,
> And when I did it petered out again.

And it cannot be gainsaid that this pointless and valueless balderdash, written in no time at all, is typical of "modernist" style. To take another instance: if one wanted an up-to-date and scientific subject, "cosmic rays" would appear to be suitable. But I do not know of any "modernist" who has written on this subject: it is doubtless too inspiring. There is, however, the following "traditionalist" rendering. Two balloonists in the "stratosphere" are speaking to each other:

Comrade, the rain beats fierce.
From the deep heart of Space
The blood of the universe
Pulses, the deathless rays.

Stellar interstices
Cradle them : ether-whirled
Down Heaven's blue precipices
They lap the electric world.

This may have technical imperfections, but it renders the beauty and the wonder of cosmic radiation better than any crabbed and crabbing "modernism" could do.

It is because poetry is concerned with beauty that it maintains the use of classical allusions, to which exception was also taken by the "modernist" reviewer of *Flowering Reeds*. The picture of the olive-tree as discobolos, already mentioned, is a sufficient justification for Roy Campbell in this regard. I remember also the whale in *The Flaming Terrapin* which, churning his broad flukes, and siphoning up the sea,

Heaved the superb Olympus of his head.

Roy Campbell has been whale-fishing, in modern style. He fishes regularly from motor-boats. He is much more physically active, and that often with "modern" implements, than those who criticize him for his "traditionalist" style; yet he often finds classical allusion to offer the most beautiful and poetically effective expression of his experiences. It is a remarkable tribute to the permanent value of the classical tradition in poetry that Campbell, who more or less boasts in *Who's Who* that he failed to get in at Oxford, and cries, in *The Flaming Terrapin*

Far be the bookish Muses!

should in his general practice (as in this very line) lay himself open to the reviewer's comment; and it is noticeable that in the reviewer's own writing there are classical allusions to be found.

It is for those who think that the tongue of Shakespeare and Milton, Keats and Shelley, is effete to show us something better in their own medium. They have not yet done it, and until they have, which will doubtless be on the Greek Kalends, it would appear, as far as classical allusions are concerned, that

Naturam expellas furca, tamen usque recurret.

The world of classical allusion in poetry is of the nature of poetry, and though you drive out Nature with a pitchfork, it will always come running back. To obtain the best effects, all available resources should be used: and classical learning, if used, as it should be, as a treasure-house of images of beauty, is decidedly such a resource. Mr. Eliot, of course, is far from eschewing classical reference: in the passage quoted about the nightingales and the death of Agamemnon,

he uses classical learning as it should be used: but mostly, he uses it as an element in a general confusion, or to express *tædium vitæ* quite directly. When the "drowned Phœnician sailor" pipes up

> You who were with me in the ships at Mylae,

even that devoted armour-bearer, Mr. Williamson, says that we have "a nightmare". Mr. Eliot, in truth, is only telling us that he has heard of the battle of Mylæ: a fact of no consequence. To the blankly pessimistic citation of the Sibyl we have already referred. By the way, Mr. Eliot, who is fond of parading scraps of learning (sometimes inaccurate) in Sanskrit and other languages should keep a very close eye on his printer and not allow him to print τὸ ἓν for τὸ ἕν; ἐν is quite a different word. Mr. Eliot's general method of lugging in classical learning might well be dispensed with: but for legitimate poetical use of such learning there will always be a place.

This "modernism" seems to be the product of minds either inaccurate or lazy, or both: in any case second-rate. One "modernist" recommends another for his sensitive social conscience as if (shades of Shelley!) social conscience in poets were a new thing: possibly the writer never read the prophet Amos, who was certainly a poet with a social conscience. As another illustration of inaccuracy, take the following passage from Mr. Eliot's essay purely as a piece of prose, without reference to its doctrine.

> Emotions which he (*sc.* the poet) has never experienced will serve his turn as well as those familiar to him. Consequently we must believe that "emotion recollected in tranquillity" is an inexact formula. For it is neither emotion, nor recollection, nor, without distortion of meaning, tranquillity.

I defy Mr. Eliot to say to what "it" refers, grammatically. "It" is doubtless poetry, which is not mentioned. Such loose use of language, at the central point of the exposition, betrays surely an inaccuracy of mind unbecoming in the prophet of a new gospel. As a typical instance of laziness in expression I quote Mr. Stephen Spender, who seems to be the newest hope of the cult:

> I must have love enough to run a factory on,
> Or give a city power or drive a train.

Clearly the last phrase constitutes an easily avoidable anti-climax: the writer appears so contemptuous of intelligence in writing that he cannot be bothered to arrange his words in reasonable sequence. (Mr. F. S. Flint, by the way, in the article referred to in the *Criterion*, in announcing the practical identity of poetry and prose, says "Both are words in order": but the compositions of the "modernist", whose side he is taking, are words often incoherent and out of order, usually, of course, to a much more flagrant degree than in this instance). But, apart from this, if Mr. Spender has as much love in him as he professes, and if he is a poet, his love, in poetry, will

engender magnificent images, and it will be contagious: the stars will be shaken and the soul of the reader stirred. No one can be much stirred by Mr. Spender's lazy and prosaic statement; he is simply writing perversely on the theory that nowadays factories are "the thing" in poetry. Actually he fails to express himself: he fails therefore as a poet. Mr. Plomer tells us in a typical couplet that

> The carpenter's son came back at three and thirty,
> Came back a man of sorrows and his feet all dirty,

where the last phrase clearly comes in for the sake of an easy rhyme in the "modernist" manner. Then there is Mr. Day-Lewis, whose early work seemed to offer more promise of true poetry than did that of some of the others, and in whose later work an occasional imaginative phrase does flash out: he writes a "transitional poem" showing, he says, "four phases of personal experience", of which

> the parts fall with fair accuracy into the divisions of a geometrical theorem, *i.e.*, enunciation, particular enunciation, proof, corollaries.

Waiving the fact that the geometrical method, while it may do for Spinozistic metaphysics, is quite inappropriate to the emotional atmosphere of poetry, and that a "poem" which needs explanatory notes of this kind stultifies itself as a means of self-expression, the trouble is that the author never makes us feel that the "four phases of personal experience" are worth attending to, never makes us feel, in fact, that he has anything to express which justifies the effort of trying to follow his method. As for Mr. Eliot, the whole plan of *The Waste Land,* that work which is for Mr. Williamson a new gospel, is admittedly dependent for its interpretation on another. Mr. Eliot is quite right in saying that unless the reader refers to Miss Jessie Matthews's *From Ritual to Religion* he will not realize how much *The Waste Land* owes to it. The kind of dependence which we have here is much more fundamental than that of an author who borrows a story from some predecessor. It is unnecessary to go to *Gesta Romanorum* to understand the *Merchant of Venice,* and the former will not offer much help when it is read; but Miss Matthews's book is practically necessary to the elucidation of *The Waste Land.* Personally, as a research scholar, I find it quite beneath the dignity of poetry to depend so closely on other work, particularly research work. Mr. Williamson says that Mr. Eliot "has a genius for quotation". If genius can be shown in such a field, the statement is true, but it is surely damning. Very often the quotations stand out like jewels against the dull background of Mr. Eliot's writing. Learning, as I have said, is well enough, but all this dependence on others for one's effects is a decisive mark of second-rate-ness.

Finally, Mr. Eliot's false theory that emotion is not necessary to poetry must be reprobated. He argues seriously, in the essay already mentioned, that the function of the poet is like that of a

swallow which goes out and gathers bits of mud and straw here, there, and everywhere to make a nest. He does not, to be sure, use this simile, but that is what his doctrine amounts to. He actually compares the poet's mind with a piece of "finely filiated platinum" in a chamber with oxygen and sulphur dioxide. A new entity is formed in the presence of the platinum from the other substances, and similarly poetry is formed in the poet's mind from other folks' experiences of which he has heard and from odd quotations. The simile sounds all right, but no real poet ever worked on the *omnium-gatherum* principle preached and practised by Mr. Eliot, and what is not made clear in theory or practice is how one is to recognize poetry when the fusion is supposed to have been achieved. If I were to throw a few bits and pieces together higgledy-piggledy, the result would not be poetry: if Mr. Eliot does so, it will. How *is* one to tell whether any one but Mr. Eliot is a poet on his view of poetry? He says that one tells by the "intensity of the fusion" of the component elements of the *olla podrida,* but it seems to me that, the intenser the fusion, the mushier the mess will be.

What it all comes to is that Mr. Eliot, and, so far as one can judge, his followers, are setting themselves up as poets on an inadequate equipment of emotional capacity: Mr. Eliot's theory is devised to hide his own nakedness. Of course you cannot have great poetry, or good poetry, without emotion. The true poet is a man with stronger and richer emotions than others, and with a capacity for expressing those emotions. By his power of expression he communicates his emotions and thereby enriches the reader's, or the hearer's, consciousness. (Poetry of course is meant for oral utterance: apart from questions of rhythm and beauty of sound, how can "modernism", so much in need of exegesis, stand this test?) All the other ingenious efforts, all this dusty jiggery-pokery, all these painful puzzles and contorted confessions of certainly second-rate but not really very sensitive minds, are, to use the modernist language,

Dead
Dead
Dead, thrice dead.

I have not laid great stress on one of the commonest objections to "modernism", *viz.*, its obscurity. In theory I am prepared to admit the implied view of the "modernists" that it is not the business of writers to supply readers with brains, that *"simplesse"* can be overdone, and that not all good literature is for the understanding of babes and sucklings. Even in theory, however, I see no reason why language should be "dislocated", as Mr. Eliot actually advocates. In practice I doubt whether any one could have any new experience to offer which would compensate for the often absurd difficulties of the style: and certainly the message which these people

have to offer is so valueless in itself that it is the last to which the setting up of initial difficulties of understanding is appropriate.

The truth is that the oddities of the members of this school are practically their only stock-in-trade[1]. One or two sentences from their own works will sum up the "modernists". Mr. Torquemada Eliot describes his school neatly (though of course that is not his intention) when he says:

> In this search for novelty in the wrong place it discovers the perverse.

Elsewhere, he cries out upon the night, quite truly,

> O no! it is I who am inane.

Perhaps the last word on the subject may be left to Mr. Plomer, the writer who, at the Victoria Falls, finds them "noisily gushing", and concentrates his attention on the vulgarity of other trippers;

> Such bilge were better in the cask
> Than bubbling from the bung.

This article has been written in the belief that the majority of poetry-lovers are prepared to agree that the English tradition of poetry is still a living thing, capable of rendering greater joy than any alternative which has yet been offered; I want to urge them not to allow themselves to be swayed by those people in literary offices who appear to hold the contrary view. Men even in key positions may have unrepresentative judgments; it is in present circumstances for the "members of the congregation" to make clear to some of their pastors that they hold by the faith delivered to the saints of song; faith in a tradition by no means fossilized but ever developing.

CHARLES KING.

1 I should explicitly say that nothing of what I have written has had any reference to such an author as Miss Sitwell, who calls herself a "modernist", but who is, whatever her idiosyncrasies, undoubtedly a poet.

THE BIFURCATION OF MODERN CHRISTIANITY.

I.

Some little time ago Mr. C. G. Montefiore corrected himself in the middle of a reference to Christianity by specifying more particularly what he had in view, adding "there are many Christianities". Considering the present condition of our religion it is good to see such discrimination in an adherent of another faith. The plurality to which he referred, however, can be reduced to duality. Questions of Church-order, of sacraments, or of ritual generally, are departmental, but the actual question recorded in the Gospels, *What think ye of Christ?*, directed more broadly than when first presented, does actually divide members of all the Churches, but especially members of the Free Churches, into two classes, which are so clearly opposed as to require, perhaps, the nomenclature of two different religions. Thus, if we inquire, "What is the object of a Christian's faith?" or, "In Whom does he trust for eternal life?" and turn to the creeds, confessions, liturgies, and, perhaps more usefully, to the hymns, by which Christian men have been wont to express their convictions and to utter their worship, there can be no shadow of doubt that for the vast majority the answer at least includes Christ, that is to say the actual historic Jesus, Who so realized the implications of the title *Christ* as to change it for all men into a cognomen for Himself. Indeed, we understate the matter when we speak of Christ as having been included in the supreme object of human devotion. Toplady's hymn, "Rock of Ages", which, as first published in *The Gospel Magazine* for March, 1776, was entitled, "A living and dying prayer for the holiest believer in the world", expresses for multitudes the immediacy and centrality of Christ. The historic Gospel of the Church Universal has ever held up to our adoration and faith this human Lord in His sinless fullness, as One Who from birth to death never broke the rule of God in Himself, but at every conscious moment perfectly fulfilled the Father's will for His life, One Who thus merited the apostolic tribute—*holy, guileless, undefiled, separated from sinners, and made higher than the heavens* (*Heb.* 8^{26}) —One Who in the days of His mortality was for all who beheld Him a potential healer, teacher, revealer, and sacrifice, and in His exaltation was, and is, the perfected type of that humanity which God seeks to fashion in each of us for the joy and glory of the eternal order. Moreover this centring of regard upon Jesus Christ has had its vindication in the moral experience of men; it has been the most fruitful of all regenerating influences. And this a sound philosophy would always look for, since it is precisely by what men choose to see that they themselves are made, or unmade. To choose to see Jesus Christ,

as the *New Testament* shows Him to us, is to rise up out of our moral defeats and paralyzing cares into the liberty of the Divine life.

Such, then, for almost all Christians has been the way of regeneration—moral, intellectual, and, in some degree, physical. But this, however true in the past, is now being lost to multitudes who claim to be accounted followers of Jesus. He is not the object of their faith. This they find, or think they find, in God conceived as Father. For them the Divine Fatherhood, carrying with it as a corollary the Brotherhood of Man, is the essential truth of the Christian Gospel. And if a questionnaire were answered by all Protestant preachers in England as to the subjects and, especially, as to the emphasis of their preaching, it would probably reveal a consensus along these lines, with much exhortation towards good-will, social reform, and pacifism. I hazard this expression of opinion as the result of some reading and of yet more listening to sermons during the last nine years. The Church of to-day, or very large sections of it, is reverting to certain supposed elements in our Lord's teaching, selections somewhat timidly chosen because of their agreeableness to the temper of the present generation, who are supposed to understand, better than the Church of nineteen centuries, what is really true.

We are thus confronted with a definite bifurcation of our inherited Christianity, a separation in the objects of faith, so distinct as to raise the question whether the word "bifurcation" is not an euphuism for disruption.

I propose to examine the nature of the two watchwords of our second and more popular Christianity, the Fatherhood of God and the Brotherhood of Man, and to raise the question whether they really possess the significance claimed for them.

II.

Our Lord spoke often of God as a Father—*Your Father,* or, *your heavenly Father,* or, *the Father,* or, *my Father,* and in the prayer He suggested to His apostles but never seems Himself to have used, *our Father.*

Is it sufficiently recognized that the name is a similitude, not a definition? Fatherhood is first of all a human term describing relations which are based upon a physical act peculiar to organic life. The question therefore arises, on what ground can it be applied to the Supreme Being Who, despite certain Semitic crudities in the earlier stages of Hebrew religion, must be conceived as exercising no such function.

In the *Old Testament* there are, perhaps, two answers to that question. I put the matter hesitatingly because in the first case it is an implication rather than an affirmation. Instead of procreation we have creation. The *locus classicus* is *Malachi* 2^{10}, *Have we not all*

one father? Hath not one God created us? Why do we deal treacherously every man against his brother, profaning the covenant of our fathers? This substantially is the same position as that taken later (in agreement, significantly enough as will shortly appear, with Pagan thought) by St. Paul: *Being then the offspring of God, we ought not to think that the Godhead is like unto gold, etc.* (*Acts* 17^{29}), and again, *Because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father* (*Gal.* 4^{6}). The language here used involves Fatherhood, with its correlate sonship, and, in Malachi's teaching, brotherhood. Perhaps it sprang from the creation-stories in *Genesis*. *And God created man in his own image, in the image of God created he him; male and female created he them . . . . And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life* (*Gen.* 1^{27}, 2^{7}. See also *Wisdom* 2^{23}, *Sir.* 17^{3}). Man is thus essentially Divine and all members of the human race, because standing in the same relation to God, may justifiably be termed brothers. Along this line of thought our popular doctrines of Divine Fatherhood and Universal Brotherhood may claim Biblical authority. It does not necessarily follow, however, that they are of much value, or that they possess that which alone guarantees validity, the *imprimatur* of the mind of Christ.

A more powerful mode of thought in the *Old Testament* concerning the Divine Fatherhood, is based upon the idea of adoption rather than of creation. Indeed, the teaching of the creation-stories in *Genesis* had singularly little influence upon later Hebrew thinking and may be regarded as off the line of Israel's profoundest religious experience. The nobler minds were too much filled with the sense of the Divine holiness to claim divinity for mankind. Israel was truly Yahweh's son but His by a selective and redemptive action. And this, we must notice, left the rest of mankind outside the Divine family, into which they could only enter through the gate of the proselyte. The chief texts illustrating this position are *Deut.* $32^{6, 9, 10}$:

Do ye thus requite the Lord,
O foolish people and unwise?
Is not he thy father that hath bought thee?
He hath made thee and established thee.

* * *

For the Lord's portion is His people:
Jacob is the lot of his inheritance.
He found him in a desert land,
And in the waste howling wilderness;
He compassed him about, he cared for him,
He kept him as the apple of his eye.

Ezek. 16[3-14] seems an expansion of the latter passage. *Hosea* 11[1] finds in the Exodus the historical aspect of adoption, and, generally speaking, it is upon this basis the prophets apply the idea with practical exhortations. (*Cf. Jer.* 3[4, 19], 31[9], *Isa.* 63[16], 64[8]. For Israel's sonship to God see also *Ex.* 4[22, 3], *Dt.* 14[1], *Ps.* 89[26, 7], *Jubilees* 1[24]).

In the next place we observe that whatever the basis of the doctrine of the Divine Fatherhood, whether creationist or adoptionist, the reality of the relation is seen in God's father-like qualities. *Thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went* (*Dt.* 1[31], *cf. Wis.* 14[3], *Tob.* 13[4]).

It naturally followed from this homiletic treatment that whereas in the first place Israel as a nation was viewed as God's son, the sacred writers tended increasingly to think of God as a Father to the individual Israelites (*Ps.* 103[13], *Sir.* 23[1, 4]). But in none of the Hebrew usages of this name as applied to God is there any indication of a rigidly thought-out creed. When an able Jewish scholar[1] has said of the Rabbis of later times applies also to the Biblical writers, "Whatever their faults were, consistency was not one of them". Their God, he goes on to observe, was

> their father, their strength, their shepherd, their hope, their salvation, their safety; they are his people, his children, his first-born son, his treasure, dedicated to his name, which it is sacrilege to profane. In brief, there is not a single endearing epithet in the language, such as brother, sister, bride, mother, lamb, or eye, which is not, according to the Rabbis, applied by the Scriptures to express this intimate relation between God and his people.

The recognition of this wide poetic use of similitude in the *Old Testament* prepares us for a curious indifference to logical inference in Hebrew thinking and makes it hazardous to claim Divinity for man on the ground of the Fatherhood of God. So it was that one at least amongst Israel's distinguished scholars spoke of God as being a Father to those who yet could not be considered His children. The late Professor G. F. Moore says:

> R. Judah (ben Ila'i) thought that the name sons was given them (*i.e.*, Israelites) only when they behaved themselves like sons.

In a footnote he quotes another rabbinic saying, If thou doest the will of thy father, thou art his son, and if not . . . . thou art his slave[2]. This was disputed, of course, by other Rabbis—what startling thought ever escaped contradiction?—but the mode of thought is essentially Hebrew and the actual position reached gives us a link between the *Old Testament* teaching and that of our Lord.

1 Schechter, *Some Aspects of Rabbinic Theology*, 46.
2 *Judaism II.* 203. *Cf.* also Schechter, *op. cit.*, 54.

III.

Many years ago H. H. Wendt in *The Teaching of Jesus* clearly stated the peculiarity of our Lord's conception of fatherhood and sonship. Quoting *Matt.* $5^{44, 45}$—*Love your enemies . . . . . that ye may be* (ὅπως γένησθε) *sons of your Father which is in heaven*—he observes[1]:

> God does not *become* the Father, but *is* the heavenly Father even of those who *become* His sons. This idea would be inconceivable, if in the Fatherhood and Sonship the mere relation of procreator and procreated were understood. . . . But, for the consciousness of Jesus, it is not the relation of God to man as Creator which primarily is taken into account in His name of Father, but His unmerited, bountiful, forgiving love.

So just as He called God the Father of men not in the sense of Paul's words, *Being then the offspring of God*—a position which does involve community of life—but because God treats us in a fatherly way, so also Jesus regards men as sons of God, not because in the beginning man was created in the Divine likeness, but when and only when they act as God acts. Apart from this they are not His children[2]. One place there is—the parable of the tares (*Matt.* 13^{38ff})—in which, with that free use of metaphor Schechter has described, Jesus speaks of evil men as sons of the evil one: *The good seed, these are the sons of the kingdom; and the tares are the sons of the evil one.* Efforts to divest Jesus of responsibility for this parable are manifestly prejudiced, and so also attempts to depersonalize the phrase *sons of the evil one* break down in view of the declaration that the tares are to be cast into a furnace where shall be weeping and gnashing of teeth. Real relief from the apparent harshness of the language used comes when we realize that the parable expresses a symbolic judgment rather than a legal sentence. The point before us, however, is the suggestion, that some men have more affinity with the devil than with God. Jesus never taught the divinity of human nature. Even to disciples who had given up everything to follow Him, and who so pathetically had sought His guidance in prayer, our Lord ascribed a certain as-yet-uneradicated badness: *If ye then being evil, etc.* (*Luke* 11^{13}).

Divine Sonship, then, in the teaching of Jesus rests upon no original oneness with God, but is a figure of speech denoting likeness,

1 *The Teaching of Jesus* (Engl. trans. I, 193). See also Stevens, *The Theology of the New Testament*, and others.

2 The parable of the Prodigal Son is often quoted in the opposite sense. This, however, is due to a widespread misreading. The story, possibly a true one, is a parable, not an allegory, and as the context shows was intended as a defence of the Saviour's gracious dealings with publicans and sinners. Just as any large-hearted man would welcome back an erring son who sought forgiveness and restoration to decency of life, so Jesus was not ashamed to plead guilty to the charge, *This man receiveth sinners and eateth with them.* The Fatherhood of God does not come into the purview of *Luke* 15 at all. It is the Saviourhood of Jesus which is under discussion and in characteristic fashion He defends His manner of life by appealing to parallel actions amongst mankind, actions in the lives of shepherds, housewives, and the heads of great and propertied families.

and this obviously is a thing of degrees. We grow into the Divine Sonship. Jesus never addressed any assembly of persons as children of God, though He did speak to many a crowd of their Heavenly Father. It is in agreement with this free and illogical use of similitude, so like also that of the Old Testament and of the Rabbis, as Schechter shewed, that He declared, *Whosoever shall do the will of God, the same is my brother, and sister, and mother*[1] (*Mark* 3^{35}).

IV.

Sonship being thus variable amongst those who yet have the same Heavenly Father, what becomes of the doctrine of the Brotherhood of Mankind? Has that any real place in the teaching of Jesus?

Brotherhood in the *Old Testament*, except of course in a purely metaphorical sense (*e.g.*, *Job* 30^{29}) is confined to members of the same community. Thus it applies to those who hold the same rank, as, *e.g.*, a brother-king (*I Kgs.* 20^{33}). *Brother* and *neighbour* are used as convertible terms (*Isa.* 19^{2}, *Jer.* 34^{17}). In the great majority of instances it bears the sense of a fellow-Israelite. In *Lev.* 25^{25ff} the expression *thy brother* occurs many times and in contra-distinction to the stranger, or foreigner. What harsh treatment is permissible to the stranger is forbidden to *your brethren, the children of Israel.* In *Deut.* 15^{12} we have, *If thy brother, an Hebrew man, or an Hebrew woman, etc.* (see also *Jer.* 34^{9}). (Paul follows the same method of speech in *Rom.* $9^{3, 4}$).

Similarly the term is used in the sense of compatriot in other nations. The Egyptian has his brother-Egyptian (*Isa.* 19^{2}); the Pagan his brother-Pagan (*Isa.* 41^{6}).

Beyond these applications to individuals there are collective uses of the term. Israel had special relations with Edom, through a common ancestor. Hence the two peoples were spoken of as brother-nations (*Dt.* 23^{7}, *Amos* 1^{11}, *Obad.* 10). Amos with his intense humanitarianism goes a step further. Recognizing the Phœnicians as fellow-Semites who also had had intimate business relations with Hebrews, he speaks of a *brotherly covenant* between Israel and Tyre (*Amos* 1^{9}). This is the nearest approach in the *Old Testament* to an explicit doctrine of the Brotherhood of Mankind. *Ps.* 49^{7} and *Micah* 7^{2} both speak of a brother-man without any communal limitations, but in both cases it is probable the writer's horizon was Israel.

Broadly speaking, our conclusion must be that the Hebrew confined his use of the term to those who shared the same cultural or national conditions. We cannot condemn this as an undue limitation. To employ it at all outside one's own family-circle was and is a brave thing to do. We debase the coinage of language when we extend such a term to those whom we are not prepared to treat accordingly.

[1] The same single person is all three.

That which alone warrants our regarding any one as a brother is the possession of a life in common with one's own, and while it is true there are qualities common to all mankind, the same remark would include us with all animal races, and somewhere we must recognize the existence also of heterogeneity.

Here it may be well to note the significance of certain Pagan rites in establishing brotherly relations outside the family. Livingstone described one such[1]:

> The hands of the parties are joined . . . . small incisions are made on the clasped hands; on the pit of the stomach of each; and on the right cheeks and foreheads. A small quantity of blood is taken off from these points in both parties by means of a stalk of grass. The blood from one person is put into one pot of beer, and that of the second into another; each then drinks the other's blood. . . . (They) are henceforth considered blood-relations, and are bound to disclose to each other any impending evil.

All the world over (Europe included) ceremonies of brother-making have taken very similar forms[2], and mostly have involved an actual interchange of blood, mixed in one's drink. The logic of the rite is very simple. After such a potion has been swallowed the blood of the one man mixes with that of the other. There is therefore community of life even as between those who were born of the same mother, and in regard to the consequences it has been said, "If an African be your blood-brother you may really trust him".

Here surely is an instructive symbolism. It is community of life which justifies our calling a fellow-man a brother. And if there is not some such vital community, based upon the assent of the will, it is an extravagance leading to delusion, if not hypocrisy, to talk of brotherhood outside the family-circle.

I turn now to the practice and teaching of Jesus. He generally follows the Old Testament usages, as, *e.g.*, *If ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?* (*Matt.* 5[47]). Such a question would be absurd if all men were to be regarded as brothers. *Your brethren* plainly means "your fellow-Jews", and there is a recognition in the allusion to Gentiles that the term *brother* was similarly employed in other communities than the Jewish. This was in fact the case. ἀδελφός was used in the κοινή to designate members of the same religious society. The word so occurs in the second century B.C. and of course later[3]. From other passages it is clear that Jesus looked beyond Judaism to Gentiles who should be brought to sit down in the Kingdom with Abraham, Isaac, and Jacob, but even so it would be as fellow-believers with His Jewish disciples, not as men of any religion or of

1 *Travels and Researches in South Africa*, ch. 24.
2 *E.R.E., II.* 857.
3 See *Vocabulary of the Greek Testament* and Deissmann's *Light from the Ancient East*, 107.

none. The only possible passage in the Gospels which can be cited as supporting the doctrine of the natural brotherhood of all men is the parable of the Good Samaritan, and this only upon the precarious conjecture that Jesus used *neighbour* as a synonym for *brother*, in the same way as we have seen it used in *Isa.* 19[2] and *Jer.* 34[17]. On the other hand, His meaning when he speaks of a brother in any broader sense than that of a fellow-countryman, is in entire consistency with His teaching upon the Fatherhood of God and the sonship of godly men. The relevant passage is in *Matt.* 23 and is all the more striking because, although going on to speak of the Divine Fatherhood, He expressly avoids connecting human Brotherhood therewith. If the words were spoken as the record gives them it looks as though He deliberately dissociated the two conceptions. *Be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, which is in heaven* (23[8, 9]). Brotherhood here is not due to the fact of one God and Father of all, but to the sharing in a common teacher, and who that teacher is hardly admits of a doubt. I am aware of difficulties critics have found in the whole of this chapter, but there is no ground for questioning the authenticity of these two verses. Nor would it matter very greatly if by the one Rabbi Jesus had meant some other than Himself, such as Moses; the point is that community of mind, as established by the sharing of the same religious teacher, makes men one in a sense that justifies the term *brother*. It is only the acceptance of the same ideals which can effectuate such a community. *For as a man thinketh in his heart so is he* (*Prov.* 23[7]). The sentiment is true though the translation may be doubtful. Thought that is welcomed becomes an energy in conduct. It qualifies our real self and is able to modify, or even to abolish, the ties which bind us together in nature, or to draw us into alliances with men of the most far-sundered races. Thus because I revere the same Divine Saviour and Lord who is worshipped by Shembe, the famous Zulu teacher and healer, I have really more in common with him than I have with some men of English blood who can speak of Jesus as "a back number". There is a psychological basis for regarding the Christian Zulu as my brother, none for designating in the same way an agnostic Englishman.

Such then was the way in which our Lord used the term. He accepted the traditional Jewish conception, with its cultural and nationalist limitation, and then amended it to describe those who were alike disciples in His school.

With this agrees the practice of the Church He founded. Peter's *Honour all men. Love the brotherhood* (*I Pet.* 2[17]) makes the Christian position clear. A specially sympathetic relationship involving communism of means for the maintenance of life bound the early Christians together, but they never watered the good wine of

brotherly speech with sentimentality in order to make the potion go round the whole concourse of men. They knew that the best way to create fraternity among those outside their fellowship was by bringing them into obedience to the same Lord. Somewhat later in early Church history we do indeed meet with certain writers "apologists of a Stoic cast", as Harnack calls them[1], who occasionally extended the term to include all mankind, and he cites Tertullian to this effect. But Tertullian was a rhetorician, and rhetoricians are the bane of Christianity. Christians generally in the early ages kept within the limits of apostolic sobriety. The brotherhood meant the Church, and even that only in times when the smallness of Christian assemblies made it practicable to implement the similitude by family deeds. After the close of the third century the phrase virtually fell into disuse. So sound was the instinct for sincere speech.

V.

Here then we stand at the parting of the ways. Modern popular Christianity in its view of God and man virtually denies the word of Jesus—*Ye, being evil*—and thinks of all men as already holding the status of Divine sonship. Already the Divine life breathes in all and needs only to be stimulated by faith in the one Father. Then all will be well. Peace and goodwill must follow the preaching of this—the original evangel of Jesus. But the Gospels, as we have seen, give us no ground for such preaching, and, as will appear on examination, History gives us no warrant for such a hope. The first century possessed already in Stoicism a religion which stressed the Divine Fatherhood and the Brotherhood of Man. "How, then", asks Epictetus[2], "shall a man endure such persons as this slave?" "Slave", he replies, "will you not bear with your own brother, who has Zeus for his progenitor, and has been begotten as a son from the same seeds and of the same descent from above?" Such sentiments have great charm for Christians who are willing to stop thinking. But never yet have they changed the vile into the pure, nor the cruel into the kindly. The history of Stoicism may be neglected in any history of human regeneration. No one will ever quarrel with its large-mindedness, nor will any worldly person attempt to obey its precepts. But the Church's problem remains: it is with the unsaved and the hopeless.

On the other side the Christian centuries bear out the truth of that impressive passage in Lecky's *History of European Morals*[3] wherein he, as an external observer and critic, declares that whatever our judgment may be upon priests and other professing Christians, the

1 *Mission and Expansion of Christianity, I.* 406.
2 *Diss. I.* 13 quoted in W. L. Davidson, *The Stoic Creed,* 165.
3 II. 9.

Church possesses in the character of its Founder "an enduring principle of regeneration". And this is true precisely because the character of its Founder survives all investigation as supremely the Holy, both in the numinous and in the ethical sense of the word, and so is ever found worthy of worship. Were it otherwise our worship of Jesus would be idolatry. But seeing Him, even in the dry light of unprejudiced research, as He was, and beholding Him in God's light as He is, our vision grows less and less perplexed; He accords with every honest instinct for Truth; He absorbs our desire for the world's advance as for our own; He quickens our most humane sympathies so that we can say with Woolman we are "baptized into a feeling sense of all conditions"; and in this rich contemplation we can fitly make a prayer to Him out of Tennyson's address to the old yew tree in his garden,

> I seem to fail from out my blood
> And grow incorporate into thee.

A. D. Martin.

It is well that the attention of Nonconformists should be directed to the question of public worship, and we are glad that the Rev. E. R. Micklem has, in *Our Approach to God* (Hodder, 7s. 6d.), given us the result of his studies. Mr. Micklem has read most of the recent relevant literature, and his book abounds in pertinent quotations. Often we find ourselves giving a spontaneous "Amen" to his pleas and postulates: what difference it would make, *e.g.*, did all Christians recognize that the "essential act of worship is the bringing of a gift", and that there is a "world-wide and age-long inheritance which is theirs to enter".

While this is true we cannot help feeling that sometimes the book is too theoretical; it suffers from the fact that the author has never been minister of a church; when we find him pitting his opinion against Horne and Darlow our instinctive reaction is to plump for Horne and Darlow at once! There are times, too, when Mr. Micklem is irritating, and others when he is finicky; but these must not be allowed to obscure the fact that he has rendered great service in driving back the thoughts of Free Churchmen to an all-important matter. Even when he is most provocative—and he will probably not expect most Congregationalists to accept his views on the Quakers, the order of worship, the children's address, or the Sacrament of the Lord's Supper—his contentions deserve serious consideration.

With Mr. Micklem's book should be read the Rev. Richard de Bary's *The Gospel of Worship* (Nicholson & Watson, 6s.), which bears the alternative title, "The Message of Redemptive Power Revealed in Christian Worship", and is extremely difficult to summarize. After an Introduction on "The Christian Philosophy of Worship", there are three parts, "Worship as Interpreted by Christianity", "Worship with God's People", and "A Worship Classic of England"—the Book of Common Prayer.

NATIONALISM.

The religion of Europe at the present time is Nationalism. This is the starkly realist conclusion which, when all clarifying definitions and all charitable reservations have been made, it is difficult to evade. There are, in the aggregate, multitudes, of course, whose religion is the Christian faith in one or other of its too numerous forms. There are also growing numbers of people, especially in Russia, who are ceasing to think about humanity in terms of nations. Convinced theists and fervent internationalists, however, make up but a small fraction of the whole. The religion of the masses, not to exclude from that rather objectionable term many whose allegiance is to the older of these beliefs and not a few who are loyal to the newer, is patriotism. The average citizen in any country, if told this, would certainly be surprised and indignant. But if we describe religion as that system of values which a man holds dearest, for which he is prepared to sacrifice most, and the denial of which he can least tolerate, then that first reaction of surprise and indignation would become more halting and hesitant. Symptoms and incidents of our recent history come slowly to mind which seem susceptible of this interpretation and of this interpretation alone. We may select one test, the most obvious and the most honourable. For what cause would the great masses of men be willing to make sacrifices even unto death? It is the cause of king and country.

Suppose two processions to pass along the main thoroughfares of some busy town. The first is a religious procession, headed by clergy carrying a cross. The second is a military procession accompanied by a band and holding aloft the national flag. These two files of men let us narrowly observe; in the convictions of the marchers, the number and demeanour of those who are attracted, the attitude and comments of the bystanders, and the general reaction of the citizens, which procession would impress the spectator as most clearly enjoying the sympathy and the approval of the crowd? The one is recruited in its progress by a meagre handful of shy and half-hearted volunteers whose consciousness of eccentricity exceeds their confidence and their enthusiasm; it passes along in silence: it is fortunate if it secures conventional respect. It occasions some curiosity, a little derision, a little mild contempt. It leaves the masses of folk in the street cold and indifferent. The other brings people to the windows and balconies and keeps them there till it has passed, attracts and retains numerous followers. The martial strains awaken responsive echoes in all hearts. A few cynical remarks are muttered, but it is clear that the crowd is with the file. There is an atmosphere of welcome and approval; this is something that we understand, something that we believe in. A sense of comradeship links the

bystanders together. These are our "boys": that is our flag. We know what it all means and we love what we know. It is our country —its greatness, its security, its glory. So the two processions pass; the one exotic, self-conscious, hesitant, out of touch, peculiar; the other popular, approved, applauded.

That in Italy and Germany Nationalism is the religion of the most active and virile section of the population is clear. The State as object of the citizens' loyalty has been popularized by brazen propaganda and recommended by spectacular achievement. Enthusiasm has raised things to white heat. Persecution has revived. Opposition is bludgeoned, heresy suppressed, and dissenting prophets outlawed. Militant nationalism has become definitely and defiantly the creed of millions. In our country the thing moves, of course, at a slower *tempo*. This spirit has taken no definite shape, has crystallized into no specific articles of policy, and no striking personality has yet appeared to adopt it and to preach it. Insidious, it does not parade, it permeates; and so we may the more easily be blinded to the fact of its existence among us.

Diffused rather than definite, a sentiment rather than a sensation, an emotion rather than a policy, the spirit of Nationalism may be scarcely less powerful in England than elsewhere. The enthusiasm with which the project of a National Government was received, and subsequently its sweeping and heretofore unprecedented victories at the polls, would seem to have indicated something deeper than fear occasioned by a passing crisis. Like other diseases, this is no respecter of countries. It pervades Europe. It is perhaps the most compelling force at work in the minds and counsels of men to-day. Some zero-hour strikes; this temper rises to fever, flares forth, a menace to neighbours and an alarm to the world. But, such sensational eruptions apart, steadily and insistently all the while forces are at work to perpetuate and to foment this spirit. That this mood of acrid enthusiasm for one's own country and acid suspicion of others should be widespread is no accident; it is not a mischance which just happens by nature and inevitably. It is the outcome of persistent propaganda, the result of the unrelieved pressure of mass-suggestion; but the incidence of the propaganda is so familiar and the suggestions are instilled into our minds at so many points, that, like the air we breathe, both are at once unnoticed and yet determinative and vital.

It is certain, however, that were this slight but permanent pressure to be relaxed, these mass-suggestions to be vigorously counteracted, the spirit of nationalism would slowly wane and eventually die. It is well that we should, at least, be awake to this fact and that we should know, if possible, what these influences are and who is responsible for their exercise. If ever the time comes when the people begin to suspect that the present arrangement of the

division and separation of civilized mankind into sovereign commonwealths mutually independent has played its part and had its day, and, seeking to prepare the way for something better, we desire first to ascertain what influences are upholding the *status quo*, we shall know where to look and what institutions to challenge. It is no easy task. Definite teachings and specific influences may be detected and estimated. But the most powerful social forces acting in this direction are too vague and too vast for analysis or even for recognition. Why are the folk who live in France Frenchmen? That is our inquiry, and, of course, it sounds absurd. It is worth while to endeavour to investigate it, all the same. With what ideals is the growing child surrounded, what influences are brought to bear upon him so that when he arrives at manhood's estate, behold the convinced and enthusiastic patriot?

For our part, before we had left school we were fully persuaded that the English were obviously superior to all other peoples whatsoever. This was a massive certainty, raised high above the possibility of doubt or question, having all manner of powerful but half understood emotions at call. It never occurred to us to wonder why it should be so; we just accepted it as the way things had been arranged. That Britons were more heroic in battle, more resourceful pioneers, more independent, more dauntless navigators, and in general more resolute, more daring, more splendid than all other kinds of men—all this our rough island story, as presented to us in the class-rooms, seemed to establish beyond peradventure. Before such critical faculties as may subsequently have got us into bad odour had awakened, before any of us had the temerity to ask for impartial data, before we had the wits to suspect that anything was wrong with this intoxicating testament, the solid conviction was firmly implanted in our minds. The boys of all other countries, by the time they came to leave school no doubt entertained a not less flattering conception of themselves and of their countries as, by decree of a smiling Providence, the natural superiors of all others. But these patriotic dogmas, so sedulously fostered, could not all be true, for they directly contradicted each other.

It is not only the amalgam of fact and figment given in deliberate instruction which produces this fine but fallacious patriotic solecism; scores of smaller details of school life play their part as well. The map of the world hanging on the wall, on which so satisfactory a percentage of the land surface of the globe blushes a vivid crimson, the flag brought out on ceremonial occasions and duly revered and cheered, portraits of national heroes and the legends of their exploits, and the patriotic truisms of which visiting magnates deliver themselves on speech days—these, and many more also, make their contribution. No doubt things are better to-day than they were a generation ago. World peace is preached, and preached

sincerely, both as an ideal and as a practical necessity. The horrors of war are faithfully dealt with. Perhaps a branch of the League of Nations Union flourishes in the school.

A new spirit has come, but the old persists, more temperate and more moderate indeed, but still there. Imagine a textbook of English history written by some Martian research scholar who had no patriotic axe to grind. Does anyone suppose that in the version which this mythical but informing work would give of our relations with our neighbours through the centuries we should detect much resemblance to those that are in general use? Should we even recognize, for example, the story of our relations with Ireland or with India? Denied the work of this celestial visitant, we should find it illuminating to compare a French and an English textbook on what took place at Waterloo, a Spanish and an English version of the year 1588, and an Indian and an English verdict upon the British Raj.

Whether for good or evil, the first tilting of a few million minds in this direction, and of another few million in that, is done and done irrevocably in the schoolrooms.

The service thus rendered us in our youth is continued in our adult life. The Press, as Mr. Pott very truly remarked, is a mighty engine. It would ill become us to make any sweeping generalizations about the great and honourable profession of Journalism. But, even if we falter at Mr. Tawney's severe definition of a newspaper as a thing with advertisements on one side and nonsense on the other, we can agree that at least the popular papers adopt and perpetuate very much the point of view for which the citizen has been already prepared during his youthful years in the classroom. The news of the day is treated with something of the same selective bias as the story of the centuries. A high standard of journalistic integrity, no doubt, prevails, but it is not found to be beyond the editorial resources to vary the heaviness of the type and the remoteness from the front page according to whether the thing reported is thought to flatter or to affront the national sentiment. The report of events which enhance the national prestige, from the establishing of speed records to the capturing of markets, is becomingly black and arresting. The rough and ready exegesis of current events by which the minds of the readers are enlightened in the editorial columns reflects the selective bias of the news.

The Press, in short, plays in all countries no modest part in fostering in the minds of millions of tired readers the patriotic sentiment. Its great influence is exerted, on the whole, decisively in that direction. Not that a liberal spirit and an international outlook do not continue to keep their heads above water in the Press of most countries. There are prophets among the journalists, as everywhere else. There are editors who will risk all to maintain honesty and

impartiality. But these are not the papers with the mammoth circulation. These are not collected by the porters from the floors of third-class compartments at the terminus. The popular papers do not bother the puzzled heads of their patrons with too much thinking: all must be plain and obvious, snappy and happy. The reader's own country must, of course, be the finest country in the world. This is the working philosophy of the paper, its prevailing tone and sentiment.

We have submitted that, at the present time, Nationalism is the religion of the majority. It must not be forgotten, however, that the very nations of which this is asserted are nations which rejoice in the appellation of "Christian". But the nationalist spirit and the Christian spirit are two very different things.

> Nationalism is the most serious organized form of rivalry to Christianity. Secularism, Indifferentism, Scepticism are all deadly foes of the Christian religion, but they are not organized. Nationalism can take to itself all varieties of emotions, can call for the extreme of sacrifice. It is at once the strongest and the subtlest enemy of Christianity to-day, and yet it is able to represent itself as Christianity in action[1].

How then? The Christian Church in modern civilized countries, presumably, is outlawed and proscribed; its subversive gospel denounced as contrary to the public interest and its ideal of universal fraternity execrated as an unpatriotic delusion? Its priests, no doubt, seek the seclusion of holes and dens and go in fear of their lives? Its members, one supposes, must of necessity be marked folk as giving their primary allegiance and the first offer of their loyalty not to their own country but to a supra-national commonwealth called the realm of God.

Such disturbing apprehensions may be lulled to rest with the soporific assurance that in fact the case stands very differently. The two things—Christianity and the national sentiment—manage very well together. They even fraternize. So well do they manage to keep the differences between them out of sight that few suspect these differences to exist. So far from being proscribed, in many countries Christianity is welcomed, and in some, established by the very law of the land as the religion of the people. The highest officers of the Church become officers of the State. They sit in Parliament and help to make the laws. The prayers which the Church shall be allowed to offer have first to pass the scrutiny and enjoy the sanction of the State.

In normal times, this arrangement may serve; but when, as in war-time, we get down to realities, the stark nakedness of this state of things is at once revealed. With negligible exceptions, at least in the past, the Church follows the flag. It blesses the national cause. It appoints military and naval chaplains. It prays for victory. The

[1] F. J. McConnell, *Human Needs and World Christianity*, 131.

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clergy of the contending countries intercede before the same God to give victory to their arms. (A perplexing situation for Deity.) The *Old Testament* is brought forth. Savage psalms and bloodthirsty exhortation are at a premium.

The fires of war reveal the sharpness of this bleak antithesis; in normal times the compromise is thought to serve well enough. The State patronizes the Church: the Church invests with an odour of sanctity the activities of the State. The daily Sessions of Parliament are opened with prayer. The Church gives honourable storage in her sacred fanes to battle-flags and regimental colours. It must, on the whole, be admitted that organized religion pronounces its benediction upon the national cause and must be accounted among the agencies which together secure its perpetuation.

The School, the Press, the Church. But beyond these the sentiment of nationalism is fed from scores of sources too familiar to be noticed and too nebulous to be named. It is conserved by the vague but well nigh omnipotent influence of mass-suggestion. Let a crowd of happy citizens be assembled for almost any purpose whatever, the proceedings are incomplete until the strains of some national anthem have filled the air. We are told that it is our duty on all occasions where possible to bestow our patronage upon the product of our fellow countrymen's labours in preference to those of foreigners and so we are exhorted to buy British and to support home industries. The national flag adorns ceremonial occasions. There is a variety of national days on which the greatness of the country is remembered, vociferated, and taught to the young. From the pomp and circumstance of ceremonial occasion and the speech of magnificoes, right down to the smallest detail in the humblest citizen's life, our paths are haunted with reminders of our nationality, minutiæ too trifling to be regarded yet all working together subconsciously to foster the same sentiment—coinage, postage stamps, letter-boxes, manners and styles, fashions and customs, the idioms and phrases of common speech and, indeed, the very diversity of languages, types of architecture, the planning of gardens and the shape of towns, the uniforms of officials and the art of the cook.

All this seems to be so much of a truism as to verge on the absurd. Life in England is English; in Spain, things have a Spanish flavour; manners and procedure in Germany are decidedly German. Our aim, however, is to point out that, solid and inevitable as these distinctions appear to be, they are, nevertheless, the product of mass-suggestion and of national tradition. It is not tyrannical nature that has ordained, but mobile man that has willed. The evil of Nationalism is no inevitable Nemesis. Unless we are agreed at least upon this, such discussions as the present are useless. If, inevitably and of unalterable necessity, the human race is sundered into these varying national

cultures, it were vain, even if we desired it, to try to improve upon the arrangement, for the very idea of change would be unthinkable. It would be waste of time, for example, to advocate a Utopia in which water should run uphill, fishes be found in the fields and birds in the deep. Such things are against nature and therefore for ever impossible. And, in like manner, if these bickering and competitive formations are predestined, then all these progressive probings by philosophers bewitched by the dream of a brighter future are vain. But if, on the other hand, there is no fixity and no finality about the phase of social and political evolution at which we have been standing for this last four hundred years, then, we submit, discussion and argument on this head are much in the public interest. Let us hear Professor W. McDougall[1] on this point:

> There is widely current a vague belief that the national characteristics of the people of any country are in the main innate characters. But there can be no serious question that this popular assumption is erroneous and that national characteristics, at any rate all those that distinguish the peoples of the European countries, are in the main the expressions of different traditions. There are innate differences of mental constitution between the races and sub-races of men, and between the peoples of the European countries; and these innate peculiarities are very important, because they exert through long periods of time a constant bias, a moulding influence, upon the growth of national cultures and traditions. But, relatively to the national peculiarities acquired by each individual in virtue of his participation in the traditions of his country, the innate peculiarities are slight and are almost completely obscured in each individual by these superimposed acquired characters. If the reader is inclined to doubt the truth of these statements, let him make an effort of imagination and suppose that throughout a period of half-a-century every child born to English parents was at once exchanged (by the power of a magician's wand) for an infant of the French or other European nation. Soon after the close of this period the English nation would be composed of individuals of French extraction and the French nation of individuals of English extraction. It is, I think, clear that in spite of this complete exchange of innate characters between the two nations, there would be but little immediate change of national characteristics. The French people would still speak French and the English would speak English, with all the local diversities to which we are accustomed, and without perceptible change of pronunciation. The religion of the French would still be predominantly Roman Catholic, and the English people would still present the same diversity of Protestant creeds. The course of political institutions would have suffered no profound change, the customs and habits of the two peoples would exhibit only such changes as might be attributed to the lapse of time, though an acute observer might notice an appreciable approximation of the two peoples towards one another in all these respects. The inhabitant of France would still be a Frenchman and the inhabitant of England an Englishman to all outward seeming, save that the physical appearance of the two peoples would be transposed.

[1] *Social Psychology*, 330.

It may be that, on all counts, the present order of sovereign and competitive nationalities is the best that could be conceived; or it may be anticipated that the time is almost ripe when the acids of modernity will dissolve these outworn structures, and new and better forms will be brought to birth. In any case, it is a matter worthy of the closest attention and the most careful study.

Despite appearances to the contrary, the nationalities of Western Europe with their flags and frontiers are of comparatively recent establishment; it was towards the close of the Middle Ages that they took shape out of larger formations. The particular grouping of nations which we see to-day is largely arbitrary and accidental. The appearance of a military genius, the luck of a battle, the slow formation of a language within an area fenced off by Nature as not readily accessible, the gradual development of a group consciousness through a common religion and common possessions, the formative influence of certain songs and stories—these things have made nations. From time to time the pressure of invasion may accelerate the pace, and the rise of some great statesman or poet may do much to consolidate a people. There is nothing necessary or inevitable about the process, and it is possible to speculate how easily, at many points, things might have turned out very differently.

Looking out on the far from impressive spectacle of these modern nations—suspicious, competitive, vigilant, armed—men are beginning to ask why we go on with it all. Idealists enquire whether there is ultimate value in the conception of nationhood; practical men wonder how long commerce and industry are to be handicapped by barriers alike artificial, vexatious, and obsolescent. The memory of a time not far away when these same States fell upon each other, bled each other white, and blew into the air the accumulated treasure of fifty years, lends considerable point to the inquiry, and the prospect of the repetition of such a catastrophe lends more point still.

We have reached the end of an era. Just as families united into tribes, and tribes consolidated themselves into nations, so nations must discover a still more comprehensive unity. Science has lifted man to large and spacious places, invested him with power, bridged distance, made his earth a whispering gallery, heaped up the necessaries in embarrassing abundance, and made all men neighbours. All this calls for readjustment in our ways of thinking and our technique of government. But it is not easy to secure dispassionate discussion of that readjustment, coolly and steadily to address ourselves to the abstract and thorny problems involved. The inherent conservatism of human nature is the difficulty. Loyalty to one's country has been so assiduously inculcated and can summon to its defence such surging and heady emotions that even to hint that that loyalty may have ultimately to be merged in some wider and more general loyalty is to

expose oneself to unpatriotic indictments of all kinds. The lapse of other loyalties and the decay of other creeds seem to have left this one all the stronger. Hard facts, however, are beginning to show themselves more stubborn than lofty sentiments, and it is just these intractable facts which are so challenging.

Coming events cast their shadows before. A political order in which national sovereignty shall have been abrogated and peoples welded into a larger unity seems already to be indicated by two of the most significant political experiments of our time. The League of Nations may be invested as yet with less authority than we could desire; the old rights of national sovereignty may be but reluctantly and grudgingly surrendered and the new world loyalty may as yet be shy and volatile. But, at least, the idea is there. Geneva is a significant turn in the trend of political evolution.

The same supersession of the nation as the social unit is seen in the great experiment which is being directed from Moscow. Their gospel preaches the unity of interest and the solidarity of purpose of all the workers of the world. A man's economic status or want of status rather than his native soil is here suggested as the ground of a new loyalty. Nationhood as previously understood is abolished. The conception of the relatively self-contained sovereign State is challenged. And the "hammer and sickle" have come to stay. In the womb of time new and momentous shapes are being brought to birth.

The experiments of Geneva and Moscow, and the break-down in the world's economic machinery under modern pressure, point to the approaching end of an epoch. There is unmistakable writing on the wall. Looking back and reading again the story of the three or four turning-points in human history comparable to our own, when the old and venerable slowly crumbled, the new and untried tentatively took shape, we can see the value of men who were able to discern the signs of the times. The social and political re-adjustments which undoubtedly lie immediately ahead of us will not be achieved without risk and upheaval. There will be need of men who doubt whether the last word in political wisdom has yet been spoken, who believe that better things are yet to be.

The Church of Christ is conservative. She is seldom eager to salute the new day; often pompously unaware of the rumble of change; prone to remain satisfied with the dusty and the outworn. The children of this world are more alert and more sensitive to change than the children of light. Is this to be so again in the great revolutions which lie ahead?

D. W. Langridge.

R.L.S. AND TAMATE.

In December next there will fall the fortieth anniversary of the passing of Robert Louis Stevenson. One of those who knelt by his side as life ebbed away was a missionary, the Rev. W. E. Clarke. This same missionary, and another missionary, the Rev. J. E. Newell, conducted the funeral service on the summit of Mount Vaea, the one speaking in English, the other in the Samoan tongue. Both these men were associated with the London Missionary Society, and both were regarded by R.L.S. with the highest esteem. It should not be out of place, therefore, to recall in these pages more particularly the associations of Stevenson with one who bore one of the most famous names in L.M.S. history: James Chalmers, otherwise Tamate.

Stevenson came in contact, directly or indirectly, with Roman Catholic, Presbyterian, Methodist, and Congregationalist missions. His associations with the first-named were of so friendly a character that (undoubtedly quite mistakenly) the R.C. Bishop, after the novelist's death, is said to have suggested that R.L.S., had he lived a little longer, would have become a convert. But the novelist's closest missionary associations were the men and women connected with the L.M.S., and out of all these persons the one who cast the greatest spell over him was Chalmers.

Stevenson thus made clear how his attitude to missions changed:

> Those who deblatterate against missions have only one thing to do, and that is to go out and see them on the spot. I had conceived a great prejudice against missions in the South Seas; but I had no sooner come there than that prejudice was first reduced, and then annihilated. The missionary is a great and beneficent factor.

Richard Lovett confirmed this when he wrote:

> R.L.S. came into close contact with missionary work and workers in one of the great modern fields. He saw this work, as he himself tells us, at first with unsympathetic eyes. But he came to know it not in the superficial, and often supercilious, manner of the globe-trotter. He learned its true nature through living among Samoans who had been trained under missionary influence. He was strong enough to lay aside his prejudices, and to number among his white friends several missionaries. He saw missionaries and missionary work as they are, and not as the modern pagan litterateur often imagines them to be.

And he goes on:

> It was inevitable that such a man as Tamate should possess great attraction for the novelist. To hear Chalmers describe the many thrilling adventures of his past life was an experience never to be forgotten. And this, Stevenson enjoyed to the full. It was a happy accident which thus brought the man of letters into contact with the man of action, and he a missionary not at all after the type depicted in modern fiction and agnostic journalism. Chalmers was a man after Stevenson's own heart.

It would appear that Stevenson and Chalmers first met on board the s.s. *Lubeck,* which left Sydney for Samoa on 4th September, 1890. This trip made a lasting impression upon all the eight passengers, these being three missionaries with their respective wives, and R.L.S. and his wife. Two of the missionaries—Chalmers and Hunt—were associated with the L.M.S.; the other, Dr. George Brown, was an Australian Methodist missionary whose doings in Fiji had made him famous. Of the journey Chalmers says:

> We had a very rough passage, but the smoking room was well patronized, and we spent many hours in it with our new friends. Oh, the story-telling of that trip! Did that smoking room on any other trip ever hear so many yarns?

Dr. Brown writes:

> I think Stevenson had become somewhat prejudiced against missionary work. He had either formed his opinions from statements made to him by prejudiced parties, or he had seen only some unfavourable examples of the work which had been accomplished. We never discussed, so far as I can remember, the necessity, expediency, or obligation of missionary work among the heathen. Chalmers, Hunt and I, of course, took all this for granted, and assumed that Stevenson did the same, not trying to convert him by argument, but giving him facts from our own experience, and illustrating our work by some of the incidents of our everyday life. We all felt the better for our free and friendly intercourse and exchange of thought, and I think that his letter to his mother shows that a great change took place in Stevenson's estimate of missionary work.

In this letter, written on board ship, Stevenson says:

> We have a very interesting party on board: Messrs. Chalmers and Hunt of the London Mission, and Dr. Brown of the Wesleyan. Chalmers and Brown are pioneer missionaries, splendid men, with no humbug, plenty of courage, and the love of adventure. . . . I have become a terrible missionaryite of late days: very much interested in their work, errors, and merits. Perhaps it's in the blood, though it has been a little slow in coming out! No, to be sure, I always liked the type. Chalmers is a big, stout, wildish-looking man, iron-grey, with big bold black eyes, and a deep straight furrow down each cheek.

Soon after arriving at Apia, Stevenson took the chair at a lecture on New Guinea given by Chalmers. He said:

> There are some men who never need introducing, and Tamate is one of them. It has been my good fortune to anticipate many of you in the pleasure of acquaintance with Mr. Chalmers, for I travelled with him from Sydney here. This intimate intercourse has resulted in my having the highest admiration for Mr. Chalmers. I am sure that all present will not only enjoy listening to his narrative, but will also very heartily wish him God-speed in all his future endeavours as a pioneer of civilization and love. I believe we shall all be stimulated to greater courage in taking up the cross that all heroic souls have taken—the cross of light and progress.

After this lecture, R.L.S. wrote to his mother:

> I have a cultus for Tamate: he is a man nobody can see and not love. Did I tell you I took the chair for him at a missionary lecture, by his own request? I was proud to be at his side even for so long.

Only two months before his death his mother writes:

> The new *John Williams*, the mission boat, is expected here at the end of the month, and Louis made our hair stand on end by proposing to go off in her to New Guinea. We greeted the proposal with such a howl of distress that he has given up the idea. It is a very bad place for fever, and this is the worst season for it—hence our anguish; not to speak of cannibalism, which I verily believe rather attracted Louis than otherwise.

Doubtless it was the man rather than the missionary in Chalmers which appealed to Stevenson. But as a matter of fact one could not, in Chalmers, dissociate or dissever the man from the missionary: the man *was* the missionary and the missionary *was* the man. Dr. Lawes, Chalmers's comrade in the New Guinea work, testifies:

> He was first and last, always and everywhere, a missionary. He was a Christian of the robust, healthy type, with instinctive hatred of all cant and sham: a man of great faith, mighty in prayer and full of the love of Christ.

Chalmers, like Stevenson, believed in retaining native customs as much as possible. "Only those which are very objectionable should be forbidden", he said; "we should leave it to the influence of education to raise them to purer and more civilized ways". But he could never be content simply to "civilize", for he lived not only for Christ but in Christ. He writes:

> I do love Christ. He is simply everything. People speak about a religious life, and they mean going to church and prayer-meetings. That is not it surely. I feel it, and believe it: it must be Christ all round, Alpha and Omega, end, between and beginning.

This man was essentially a *pioneering* missionary.

> Opening up new places has a strangely wonderful charm for me. I dearly love to be the first to preach Christ in a place, never mind though it has to be through an interpreter.

With characteristic unconventionality he pictured himself as a missionary even in the hereafter. He wrote to a friend,

> I have just been thinking yours will be a splendid mansion for us to visit. There will be much visiting in heaven and much work. I guess I shall have good mission work to do; great, brave work for Christ. He will have to find it, for I can be nothing else than a missionary.

Such was the one whom R.L.S. could refer to as "a man I love". Stevenson's hope of visiting Tamate in New Guinea had eventually to be given up. "My dear Tamate," he wrote,

> I had looked forward to meeting you with a pleasure that I should find it hard to exaggerate. I was practically packed up to come away, but my wife is not fit to be left alone with all this work and all these workmen. You must go without my farewell, and I must do without

the inspiration of seeing you. I count it as a privilege and a benefit to have met you. I count it loss not to meet with you again. . . . Oh, Tamate, if I had met you when I was a boy and a bachelor, how different my life would have been! I wonder if even you know what it means to a man like me—a man fairly critical, a man of the world—to meet one who represents the essential and who is so free from the formal. My friend Mr. Clarke said, "I wish I could have him for a colleague to keep me up to the work". So I. I wish I had him for a neighbour to keep me human. Farewell! I live in the hope of seeing you again. I pray God watch over you.

Once more, R.L.S. to Chalmers:

My dear Tamate, what ill-fortune we had not to meet! I wish I could go with this letter, but it's no good talking. All I can say is my most sincere affection goes, and when you have done your day's duty may we both meet and have a crack in the evening! Your photograph is on my chimney-shelf as large as life. I wish there were more like you: you are the man for my complaint; you do me good. I wish you from my heart good strength, good spirits, a good courage and a blessing on your endeavours. Go on, my dear man, in God's Name, the right man in the right place, and may you see the reward of your success.

Afterwards Stevenson's widow to Sir Sidney Colvin:

I hear of several others proposing to lecture on Louis' life in Samoa, but in particular is a Mr. Chalmers, the head of the mission, a fiery little man of real genius, whose lectures are said to be superb. If you could meet him, you would find him more interesting than almost anyone you ever met. He is more of an explorer than a missionary, and with absolutely none of the narrowness of the usual missionary. The missionary society in Apia was shaken to its foundations when he was there. The natives were forbidden to dance, and Chalmers danced the Highland fling on the missionary verandah before a great crowd of them. He also smoked a pipe in public when smoking was considered one of the seven deadly sins. If he lectures in England, I am sure that he will be worth hearing.

It is true that never, after Tamate swam into the ken of R.L.S., did Chalmers depart from Stevenson's remembrance, but, after all, when it came to day by day life in Samoa, it was Mr. Clarke first, and last, and all the time. Mr. Clarke happened to see Louis when he stepped ashore at Apia for the first time, and he was with the novelist as his spirit fled otherwhere. "I prefer Clarke", testifies R.L.S., "to anyone in Samoa and to most people in the world"; and Clarke, on his side, wrote: "Never a day passed without a visit from some member of the Stevenson family to the mission house, and seldom without one from R.L.S. himself".

When Stevenson was struck down so suddenly in the evening of 3rd December, 1894, one of the first things done was to send for Mr. Clarke, and the moving testimony of R.L.S.'s mother is that "Mr. Clarke has been like a son to me during these sad days".

HENRY J. COWELL.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

SOME NEW HYMN-BOOKS.

If the reader of this article enjoys the exploration of a new hymn-book, he must admit that the past year was very generous to him, for in March came the new *Fellowship Hymn-Book,* in April the revised *Baptist Church Hymnal,* and in December the new *Methodist Hymn-Book.*

A fine hymn-book is perhaps the best symbol of the communion of saints that we are like to find this side of eternity. Here are gathered in the worship of the Church men and women who never prayed or sang together in the days of their flesh. Some of them stood on different sides of keen and sometimes costly conflicts. The persecutors and the persecuted are here, and God maketh the wrath of men to praise Him. Here are songs of faith from the cloister and the cell, from the Cathedral and the village Bethel, from the Scottish highlands and the quiet parishes of England—songs which recall great hours of the Church, when it shook itself from unwholesome slumber, and the Spirit waked it again to passion and earnestness. Here, too, are hymns which still faintly recall the echoes of " old unhappy far off things and battles long ago". And there are some few poems whose authors would be surprised and perhaps faintly amused in surveying the company into which they have been gathered. Which things, as St. Paul says, are an allegory.

It is a pleasant thing to see some men of our own generation finding through the hymns they have written a way into the worship of other churches than their own. Mr. Edward Shillito's joyous Easter Hymn, "Away with gloom, away with doubt", first discovered by our own *School Worship,* passes into both the *Methodist* and *Fellowship* books. Mr. Frank Fletcher's hymn, "O Son of Man, our hero strong and tender", is in all three books, as is also Silvester Horne's "For the might of Thine arm we bless Thee". Mr. Clifford Bax's "Turn back, O Man" is in the *Methodist* and *Fellowship*

books, A. H. Vine's fine hymn of the Spirit is in the *Methodist* and *Baptist* selection, and Dr. W. Y. Fullerton's missionary hymn is in the *Methodist* as well as the *Baptist* book, sure of popularity through its wedding to the Londonderry Air.

In examining these books more closely we may begin with the *Fellowship Hymn-Book,* which has been revised after a quarter of a century's use. It has been enlarged by the addition of a hundred hymns; but this does not give the full measure of its freshness, since fifty of the hymns in the earlier edition have been dropped and others substituted. Many of those which have gone are hymns whose way was not that of long life, hymns whose sentiments were more facile on the tongue and easy in the ear than they were adequate to the needs of strenuous and difficult living. Some of the more easily emotional songs with a chorus have gone, hymns which perhaps had their justification when they were written, but whose devotional quality was of too thin a rapture to be sung often without waking in earnest minds a suspicion of unreality. More interesting perhaps is the disappearance of Kipling's "Recessional", the Committee of this book being evidently doubtful whether its "far-flung battle line" and the "lesser breeds without the law" were consistent with the ideals which it maintains. Whittier's "Sound over all waters" also disappears, probably because there are better songs of peace which move with a less commonplace jingle.

It is perhaps no serious criticism of a book which is to be subject to revision every generation that there should be included in it quite a number of hymns written by leaders and friends of the Brotherhood Movement. Mr. Ernest Dodgshun, one of whose hymns goes into the *Methodist* book, is represented by seven hymns, and other leaders by four or five apiece. And there are other hymns over names strange to us, which may pass without criticism into this happy book and add, no doubt, many personal pleasures to its use.

The order of the book follows that of its predecessor, putting into the forefront a series of songs of human friendliness, and national and international brotherhood. It certainly presents a very splendid portico, opening with Blake's "Jerusalem", and including in the first twenty numbers the names of G. K. Chesterton, Laurence Housman, Edward Carpenter, J. H. B. Masterman, and Scott Holland. They are followed by others, singing in various tones the need of a better social order, and calling to the tasks of brotherhood, to the point at which we may ask, Who is sufficient for these things? And the answer is given in a well chosen selection of the great hymns of our Lord Jesus Christ, as the Saviour and Master of men, and the Lord of all good life.

In turning to the new *Baptist Church Hymnal* we are to some extent at a disadvantage in being only slightly acquainted with the older book of which this is the successor. But an examination of

their respective indexes reveals that the revision has been a rather conservative one, as there are only about a hundred and fifty fresh hymns in the present book. Both books have a well selected wealth of hymns by the Wesleys and Isaac Watts. They carry, as is perhaps natural, more of the hymns of Horatio Bonar and T. T. Lynch than the other books do; and such writers as Charlotte Elliott, F. R. Havergal, Keble, Lyte, and Heber are fully represented.

A much more pronounced social emphasis has been given to the new Book by the inclusion of such hymns as "God is working His purpose out", "I vow to thee, my country", "Judge eternal, throned in splendour", "Land of our birth", "Lift up your hearts! We lift them, Lord, to Thee", "These things shall be", "In Christ there is no East or West". Indeed the 150 fresh hymns in the Book are a fine and healthy selection, but they do not relieve us of a sense of weakness in parts of the book. There are a considerable number of writers here, many of them represented by single hymns of unquestioned piety, but that of a rather resigned and introspective kind. They give to the book a somewhat feeble quality, which is the more evident in contrast to the added strength of its missionary and social side which has been already mentioned. The great classics of our distinctively Free Church contribution to worship (or so fine a hymn as that of Bianco of Sienna, included both here and in the *Methodist* Book) are rather weakened than strengthened in their appeal by association with some which have no distinctive contribution to make to either faith or experience.

Among the newer hymns included here we are glad to see a characteristically happy one by the late G. E. Darlaston,

> O'er the hills and by the valleys
> Winds the ancient pilgrim way,

a hymn full of movement and freshness. There is another by W. J. Mathams,

> Christ of the upward Way,
> My Guide divine,
> Where Thou hast set Thy feet
> May I set mine;
> And move and march wherever Thou hast trod,
> Keeping face forward up the hill of God,

which should become popular with young people.

Here also is a brief Communion Hymn by W. E. Gladstone which is new to me, and a finely tempered one by Mr. Frank Mason North, which also appears in the *Methodist* Book,

> Where cross the crowded ways of life,
> Where sound the cries of race and clan,
> Above the noise of selfish strife
> We hear Thy voice, O Son of Man!
>
> . . . . . .

O Master from the mountain side,
Make haste to heal these hearts of pain:
Among these restless throngs abide,
Oh, tread the city streets again!

Both the *Baptist* book and the *Methodist Hymnal,* to which we now turn, raise the question whether any book should carry nearly a thousand hymns. There is something to be said for a smaller book which could be periodically revised at less cost and labour. But in the case of this book it is the inherited wealth of the Wesleyan Church which makes this difficult. The present book carries only three more hymns than that of 1904. That alone tells of very drastic revision. That book carried 450 of Charles Wesley's hymns, and the present committee was faced with the task of making such a reduction as would free them to reap some of the wealth of modern hymnology and more adequately represent other contributions to the Song of the Church Universal. To this end some 200 of Charles Wesley's hymns have been omitted; and to look through the indexes of the old and the newer book is to realize how well and carefully that has been done.

The hymns which have found a place by this reduction make a fine and dignified selection, which may stand without flinching under John Wesley's proud boast in the Preface to the original edition which is still included here. It needs not to comment upon the wealth of the Methodist heritage of sacred song. All the denominations have shared in it, and our worship is still enriched by its use, for its great language survives the changing emphases and interpretations of thought.

And this book in the limiting of its own heritage hymns has opened a wide space to others. The great hymns of the Church catholic are here, including 22 of Catherine Winkworth's translations. Isaac Watts is represented by 26 hymns, Montgomery by 14, Ellerton by 10, John Newton by 5, Baxter by 4, and John Bunyan, not only by "Who would true valour see", but also by the little shepherd boy's song, "He that is down need fear no fall". Here is one beautiful song by Narayan Vaman Tilak, translated by Nicol Macnicol, of which we give the first and last verses.

One who is all unfit to count
As scholar in Thy school,
Thou of Thy love hast named a friend—
O kindness wonderful!

. . . . . .

If there is ought of worth in me,
It comes from Thee alone;
Then keep me safe, for so, O Lord,
Thou keepest but Thine own.

Like *Songs of Praise*, this book includes one hymn by old Francis Quarles, and has one from Christina Rossetti which I have not seen used before in any book, and which will sometime surely find a happy use.

O ye that taste that love is sweet,
Set waymarks for all doubtful feet
That stumble on in search of it.

Sing notes of love : that some who hear
Far off, inert, may lend an ear,
Rise up and wonder and draw near.

Lead lives of love; that others who
Behold your life may kindle too
With love, and cast their lot with you.

With regard to the musical side of the books I cannot speak with expert knowledge, but they all reveal a considerable advance on the earlier books they are designed to replace. Though there are evidences in all of them of the influence of the *English Hymnal* and *Songs of Praise*, they are not dominated by any particular school of music. They have all recognized that a book which is to meet the needs of congregational worship must be to some extent a compromise, that its aim must be to gather the best in many kinds of music, and that they must think of the village as well as of the city, of small as well as of trained and expert choirs. The *Fellowship* book has been finely adventurous in breaking fresh ground, and its song should be greatly enriched by some of the splendid tunes it contains. *The Baptist Hymnal*, which has had the advantage of Sir Henry Coward's advice and supervision, is a very pleasant and tuneful production, including a wealth of good robust tunes well within the range of a normal congregation.

The Committee of the *Methodist* book was fortunate in having in Dr. Wiseman a great authority not only on hymnology but also on the musical side of the work. To look through the index of the tunes included is to realize the wealth of English and Continental sources which have been explored, and to see how generous a place has been given to traditional melodies and airs. And the number of composers who are represented only by a single tune or two shows how thorough has been the search for fitting material. None of the books has been too hard upon tunes which have won their way into the affections of the churches, though in some cases the evidence of an unresolved difference of judgment has led to the relegation of a doubtful tune to the appendix.

Well, here are good books, finer than their predecessors; and they leave in the mind of the present writer a feeling of envy, and a wonder when we shall face the revision of our own *Congregational Hymnary*.

W. Charter Piggott.

THE DISTRICT CHURCH—THE COMING UNIT FOR CONGREGATIONALISM?

The idea underlying this article can be expressed very simply: it is the suggestion that in the evolution of our denomination we should learn to think and act in terms of District Churches, *and regard the District Church as the real unit of Congregationalism.* The old historical unit was the individual church, self-contained, self-governing, self-supporting, with large freedom of life and thought and self-determination. Of the positive virtues of Independency we are not ashamed. There was a wholesome suggestion of virility, stamina, and self-help in the very term. It was a system which respected, as far as any organization could, the spirit of individualism in religion. Organization tends to curtail liberty, and to dull the finer edge of individual judgment and conviction. Organization in its worst form becomes a tyranny. Our forbears, having experienced this ecclesiastical danger, reduced organization to a minimum to safeguard the freedom of a living faith. In matters spiritual, they would not only be independent of the State, but independent of Bishops and Councils or outside authorities of any sort. The system has served as a historic witness to the essential element of prophetic individualism in religion, and bred a hardy and robust set of men, setting truth before organization, and individual conviction before creeds and formularies.

On the other hand, this tendency can be exaggerated. We are members one of another; we cannot realize our greatest strength alone; we cannot gain our fullest knowledge and vision in isolation; we cannot develop our own fullest personality without contacts with others; we cannot realize the truest individualism without fellowship. Co-operation is as essential to achievement and development as self-effort, self-responsibility, and self-reliance. This, of course, has been recognized in the formation of Associations and County and National Congregational Unions and the creation of the London and the Colonial Missionary Societies. There has even been the dream and the advocacy of a national Congregational Church, notably by the late Dr. Joseph Parker, to take the place of the conception of a multitude of individual churches. For the serving of some of our interests national organization is obviously necessary. This is needed for foreign mission work; we need certain national funds, and a system of national ministerial recognition, exchanges, and superannuation. But we contend that for most of our life and interests the national Church is too large. It could become too official, mechanical, and soulless—as great corporations of all sorts tend to be—without a healthy complement of local life, judgment, and determination. Vital

religious life cannot be "directed from headquarters". A healthy church cannot be constituted on a rigid army model.

At the same time, one feels that the individual church under modern conditions is not the most effective "unit" of church self-consciousness and activity. There is often amazing isolation and rivalry between Congregational churches of the same district, in some cases an unhappy heritage of ancient "splits" and feuds. There is a lack of fellowship and co-operation which churches cannot afford to perpetuate in these days. The work in a district is not sufficiently regarded as a piece of common campaign. We do not meet our problems with common resources or a common mind. One conceives a collective unit coming in between the individual churches and the national centralizing bodies, or even a Provincial or County Union organization. This is the unit of the *District Church,* which hitherto in our denominational consciousness and activity seems to have been insufficiently recognized. We suggest that the significant and living unit of the Congregationalism of the future is to be found wherever there is a group of congregations in such convenient geographical proximity as to allow free and frequent contacts of all their members. It is a fundamental Congregational principle that the Church must be built on a fellowship of personalities. It cannot be a machine, a system, or a soulless corporation, but it must be a "society of friends", a group of people who in more or less degree know one another as comrades.

We may not nowadays be unduly impressed by New Testament precedents; we do not believe that the Church emerged in New Testament times with a ready-made model of either faith or organization. The test of the divine satisfactoriness of a church is whether it works well in to-day's conditions of thought and life. Nevertheless, to those who still look for Scriptural precedent, one would point out that although in the New Testament there are suggestions of different meeting-places for worship in certain towns—the riverside, the houses of this disciple or that—the natural designation was the Church of God at Corinth, or the Church of the Thessalonians, the Church in Antioch, *etc.* For how can one conceive that men and women thrilled with a new burning faith would want to be put in cold storage in isolated meeting-houses, without contacts, sharings of message and preachers, fellowships and co-operations in the same town? Would men who in material things made the bold experiment of having all things in common be content to see nothing of their fellow Christians in the same town from year end to year end, and to keep their pulpits confined to a chosen favourite, or their mental atmosphere unstirred by circulating fresh air, as is the case with some of our modern Congregational churches within the same area and the same town. There was a hint of a number of unfriendly and rival churches in Corinth when the spiritual temperature was low in that city—those

who said "I am of Paul", "I, of Cephas", "I of Apollos". The apostle's comment on the situation was: "Is Christ divided? All things are yours, whether Paul or Apollos, or Cephas"; the New Testament note is not "religion in watertight compartments", but a joy in common possessions, a sharing, a fellowship, a co-operation, a body in which the whole tempered together makes for strength and contributes to growth.

What then is the District Church in practical terms? Already in many cases there is an approach towards it in Ministers' Fraternals, District Union Meetings, or Ministers' and Deacons' Associations, and the fraternal acts which proceed from these. We have here good beginnings of the District Church, but in most areas something more could be done to realize a District Unit. One gives as a specific illustration the instance of Merseyside Congregationalism. In this area there is a Council of Ministers, Deacons, and certain other Church representatives. The Executive consists as far as possible of a Staff of "Departmental Heads"; the District work which can be done in common being divided up into departments for each of which some member of the Council takes a special personal responsibility, convening, organizing, and reporting to the monthly general meeting of the Staff. Perhaps the most important work is that done by the Advisory Sub-Committee which considers the cases of local churches with special problems. Of course, the County Union and the Provincial Moderators also deal with this kind of work, but with less frequent meetings and with less local knowledge. Help is given in various ways. Sometimes members of the staff are appointed as special Council Deacons to sit with the deacons of the individual church and give advice based on longer experience and larger knowledge. Sometimes a retired minister is set to look after a church for a few months, this wise arrangement being made financially possible by a grant from the "Fellowship Fund" of the District Church. In some cases the ministers of other churches have given Sundays in turn to re-establish the reputation of a church and to encourage a disheartened set of deacons. The head of this Department functions as a local Moderator. We believe that in every group of Congregational ministers one can be found with such qualities of wisdom, sympathy, and tact as to render local moderatorial service admirably, one appointed by the district and conversant with district needs, to whom a church or minister in difficulties will naturally turn. It is generally acknowledged that the Moderatorial Provinces as at present constituted are too large. We believe it would be much to the advantage of the Provincial Moderator's work if he had in each area a district colleague, a trusted and wise lieutenant, whose local knowledge and judgment he would seek and whose co-operation he would value. There is far less menace to those principles which we deem precious in Congregationalism in a hundred District Moderators than

in half a dozen Superintendents of Provinces. It is an intelligible paradox that if we must be saved from the dangers of episcopacy the number of bishops must be multiplied! Further, we contend that with the right spirit of fellowship in an area the business of helping a man or a church is primarily the comradely job of the district itself.

Other pieces of collective work come under the scope and consideration of the Staff. The London Missionary Society's work in the district is reported upon at each monthly meeting. A Fellowship Fund and a Chapel Building Society's Fund are administered by the Staff. The Merseyside Young People's Department is linked to the Staff by a Departmental representative. There is an Education Committee, with links with the Liverpool Joint Board of Divinity and the Congregational Training Centre at Berkeley Street, and a panel of lecturers visiting the various churches and guilds of the district. When Nonconformists talk about religious education the phrase instantly suggests battles with Anglicans and Romanists about the Day Schools. It should rather suggest some positive work to familiarize our young people in particular, by classes and lectures, with the scientific modern outlook upon the Bible and religion in general. This is the ideal for the Education Committee of the Merseyside Staff. The District has its own District Magazine, an indispensable instrument for the linking up of the Churches. In addition to the Monthly Staff Meetings there are Quarterly Assemblies, generally quite well attended. The newest Sub-Committee is a Social Service Department to deal with the application of Christianity to social problems, to serve as a vigilance committee within the area, and to encourage the cultivation of social service study in the individual churches.

One would wish to go further. Some of us believe that the unity and fellowship of a District should be expressed and further served by a systematic exchange of pulpits in the local group. Congregationalism imposes an almost intolerable strain on preachers and churches with its system of confining the minister of a church so much to the one pulpit. Freshness of message is lost. Ministers become "preached out" before they should, with consequent unfortunate curtailment of ministries. Congregations are too much at the mercy of one man's mental outlook. There are diversities of temperament and taste and need in a congregation, but one minister is supposed to answer them all. A circulation of ministers would do much to broaden thought and sympathy. But one of the chief values of systematic pulpit exchanges would be a new sense of district unity. The churches would be linked together through a common pulpit staff. Churches with their special problems would become familiar, not to their individual ministers only, but to a co-operative group. District problems would be tackled with collective knowledge and judgment and ability. It was significant that the earliest preachers were sent

out in pairs. They had the advantage of mutual encouragement and sympathy. They were helpmeets in the gospel. They were saved from loneliness. They could carry on their work with complementary gifts. One of the most successful Congregational ministries in our generation has been the Smith-Wrigley combination at Leeds. Few churches could provide two ministers for one church, but two churches could provide two ministers for the two churches. A district could provide a staff of ministers for a group of churches, ministers with complementary gifts and specializations—the preacher, the scholar, the organizer, the young people's man, and so on. There would no doubt be difficulties to be met, but there is much to be said for a bold experiment in team evangelism for a group of churches in the one area. When one talks about such a systematic pulpit exchange a minister will probably say that the idea is theoretically excellent but the congregations would not stand it. When one talks to a layman he says that it is just what bored congregations want, but that ministers would not like it. As a matter of fact the real obstacle is in the tradition of Independency that each church should have a minister to itself and that his services should be overwhelmingly appropriated by that church paying his salary. The scheme of systematic pulpit exchange has been shown perfectly workable and successful by the Welsh section of the Merseyside Congregational Churches, where there is a system of interchange at one of the Sunday services at every church. The method has been in operation for the last half century with such happy results of variety, consolidation, and fellowship that in those churches there is no suggestion that the system should be changed.

The treatment of the district as a circuit unity might be very helpful in the case of weaker churches and in the process of church extension, especially if combined with a new kind of lay co-operation fostered by the local college or training centre. It would be favourable to the methods of grouping; it would weaken an unreasonable attachment to a particular building or site. The District Church, not an individual congregation, would be the real unit of interest. The fetish of "one man—one church" would be challenged. The interest of Congregationalists would be less to maintain a sectional "cause" than to make effective a district campaign. The true soldier is not concerned to defend for all time a particular piece of trench; his concern is to win a battle along an ever-changing front. Groupings might be of different kinds. One of the most successful in the case of the Merseyside Church has been where a strong church was linked up with a weak one, giving the latter a new status and credit. The names of the two ministers were put on the one notice board, the deacons of the larger church served on the diaconate of the smaller one, and a definite pulpit interchange was provided. This is an exhibition of the fellowship spirit of the District Church in successful

operation. It is the old Independency breaking down that the new Congregationalism may live and give its message.

Behind all this activity is the guiding idea of One City—One Church; One District—One Church; a sort of working philosophy that the new unit of Congregationalism is not the isolated individual church but the local group; an attempt as far as is practicable to pool the district resources of man-power, and to make the smaller and more remote churches feel that they are not left to themselves, but that their problems and their welfare are the concern of the whole district church. It is that ideal for which one makes a plea; instead of isolations, co-operations; the use of our man power and resources collectively and with the sense of the organic unity of all the churches within the area; envisaging a co-ordinated campaign for the whole district; with the idea of a ministry much more in common than it generally is at present, a staff serving the whole rather than isolated ministers serving isolated churches; with the notion of churches living to themselves challenged and broken down; with the churches entering much more into one another's life, fraternizing, exchanging, co-operating; with less sense of rivalry and more sense of fellowship.

The tendencies of the time are terrifically menacing our church life; we simply cannot afford to weaken ourselves by the temper of isolation engendered by the Independent tradition; we must stand together, or, one by one, weaken and collapse. There is no need to sacrifice any of our old virtues of self-reliance, responsibility, individual conviction, and stamina; in these times all these are indispensable for the very continuance of our church life. To the positive merits of the older Independency let us add a quickened practical sense that we are members one of another, a sense of comradeship *particularly among the churches of the one district*, a sense of strengthening the whole and each of its parts by generous sharing of resources and thinking and working together. Is it not common sense? Is it not the law of Christ?

H. Bulcock.

IS THERE A FUTURE FOR RELIGIOUS FILMS?

The visual habit has so changed the approach to the inner life of most people that interest is not awakened in them by ordinary speeches and sermons. To-day men and women are influenced more by what they see than by what they are told.

Organized religion is neither strong enough, nor popular enough, to enforce the claim that moral and spiritual instruction shall be given only by the oral method, even if it could be proved that this method were one of the best methods of conveying such instruction. From a psychological standpoint the screen, correctly adapted, could be, in many ways, a far more perfect instrument for this work than either platform or pulpit.

If the unique opportunity afforded by the films were realized by Christian people, and the cinema systematically used for religious and moral purposes, only one criticism would arise: that the cinema had not been so used long before. Unfortunately prejudice and lack of venture are still holding up the services of this great invention which might be used so powerfully for influencing aright the masses of men and women alienated from the Churches.

Until there is a widespread awakening to the opportunity of the screen little can be done to further its use. That the awakening must be widespread is obvious; otherwise there will not be sufficient places equipped and ready to take religious films when such have been produced.

The future for religions films, then, depends upon two questions: I. Can suitable films be produced? II. Will they be used sufficiently to warrant their production?

I. Only a few moments are required to convince the most critical that in the history, experience, and literature of Christianity material abounds for the making of this class of film.

A fine enterprise, and one rewarded by great success, has been the production of "Palestine" by the British Missionary Film Committee. It is mentioned here to show what can be done on this particular historical and geographical side alone. And there are hundreds of similar subjects which could be used with equal success.

Archæology has so far advanced that by her aid enthralling films could be staged that would accurately depict the life and times of Old Testament narrative. Abraham ought to be known within the real life of his times, with its remarkable weaving, milling, and agricultural industries. Just so should Moses be depicted as one of the finest Princes ever known in Egypt, with an intellect keen enough to become a leader of people accustomed to a very high grade of civilization.

Even more important than these early historical aspects are the facts of Christianity itself. The complicated experiences of the Christian faith as wrought out in the first centuries of this era ever demand fuller attention and better understanding. Could the cinema convey afresh to men and women the real truth and value of Christianity it would have accomplished a task resulting in the permanent uplifting and enrichment of our age.

Then, too, there are the great moral experiences which have made the British people what they are. If for a few moments the mind is allowed to scan the ages and dwell upon the epoch-making events in our history, what irresistible facts present themselves to enforce the appeal that our Christian faith should not be discarded during these dark and difficult days?

A further fruitful field would be found within present circumstances and prevailing conditions. Life is such a quickly changing panorama of events that photographs of it should be taken from many points and at frequent times. The application of Christianity to all this surging change constitutes our biggest problem. In almost hundreds of ways such application could be vividly shown upon the screen with irresistible power and lasting results. Our literature, too, abounds in material that could be most happily and helpfully adapted for screen purposes. Would *Pilgrim's Progress* not hold the attention of even an ordinary cinema house? What then would its value be on Church premises?

Subject matter for religious films will never be difficult to find. More formidable will be the tasks of meeting the financial requirements and actual production. But neither of these forms an unsurmountable difficulty. The Christian Churches have never hesitated to raise large sums of money when necessity for doing so has arisen. Once a deep conviction prevailed that films for religious instruction and propaganda did present an unique opportunity of doing a new piece of work and reaching the masses, the Churches would raise the required money, however much might be needed to launch the project successfully.

With regard to actual production there are well equipped studios where the work would be readily undertaken, and actresses and actors for the parts would not be difficult to secure. The one stage in production that would require most careful watching would be the preparation of the scenario: this, with the general plan and treatment, is work that must be done in the studio by the expert. But it is just the point in production on which the real value of the religious film would depend. To be successful the religious film both in atmosphere and climax, as well as appeal, must be different from other productions.

II. Will religious films be used sufficiently to warrant their production?

Such films are not likely, at any rate at first, to find many renting circuits in the trade. Indeed, the trade might bring some opposition to bear upon the project as a whole. The trade is keenly watching any enterprise of this sort and demanding that the usual business of the cinema shall in no way be molested. The answer to this gesture is that the religious film can never be thought of as a competitive venture with trade concerns. And, seeing that the film must be used very shortly for educational purposes in most of our schools, why should there not be the same tolerance and good-will meted out to churches which desire to use films on their own premises? The one and only satisfactory answer to the question depends upon the wide

realization by Christian organizations of the unique opportunity afforded by the films.

Equipment of premises and installation of plant are tasks that can be achieved if met with a determination that is worthy of the enterprise. Furthermore, if after exhaustive inquiries it was found that films would be of wider utility if produced on non-flam copy, there should be no hesitation in adopting this system. By this method many local difficulties would no longer exist, as the non-flam type of film does not come under the Cinema Act of 1909. On these points good conference work would reveal possibilities undreamed of, and many difficulties now appearing very formidable would be dissolved entirely.

Never was there a time when religious and moral instruction were more needed. Particularly is this true with certain sections of the younger generation, whose judgment is so seldom clear and worthy on any important matter, and whose behaviour in consequence is so erratic and uncertain. The Churches' mission is still to destroy evil in whatever form it may be found. Because it presents itself in new guises to-day it requires new methods to challenge it: though it may be said with some measure of truth that only right living will entirely overcome it.

For propaganda purposes business firms are finding the film unique. Never in her history has the Church needed so badly to state her case clearly and in an interesting and attractive way. Why should she miss this most popular medium for so doing? And this applies not only at home. We require not only Missionary films which show the Church's activities abroad, but we also need films which can be sent abroad to aid in Christianizing the whole world.

Awaiting the Churches is a new work—and in many new fields. A freshness of task would do much to stimulate Christian service as it would do much to inspire youthful activity with interest and zeal. That great companies of men and women would respond to the new venture is beyond question. An opportunity rare and full of promise is again before the leaders of Christian thought and purpose. On what will be done with that opportunity rests the future of religious films.

A. Graham Eldridge.

ON LIFE AND BOOKS.

CONTRASTS.

> I couldn't help knowing as well as any of those damned Socialists that though the West End of London was chockful of money and nice people all calling one another by their Christian names, the lives of millions of people whose labour was keeping the whole show going were not worth living.
>
> —The Prime Minister in G. Bernard Shaw, *On the Rocks.*

On the night that I was saying "Farewell" to my people at Clapton Park and closing a very happy ministry, a mile or two away the Rev. H. F. Croft was being welcomed at Claremont Central Mission. Such contrasts make up life. The minister who goes from a wedding to a funeral, or from a home where a life has just ended to another where a baby has just received a joyous welcome, knows well life's light and shade, the black and white squares which make its chequer board. So many of these contrasts have been forced upon me in recent days that I feel constrained to chat about them in these pages.

* * *

The other afternoon I happened to be talking of two working men, both septuagenarians. They were the type on whom the country's strength was built—independent, reliable, sane. They scorned to take a day's pay without doing a day's work; they would not be beholden to any man. They were thrifty and hated extravagance; plain-spoken and impatient of show and pretence. They were intelligent, and, with few educational advantages, believed in education, and gave their lads a good start in life; they were the product of Mechanics' Institutes and Mutual Improvement Societies, of Ruskin and Carlyle, Gladstone and Bright; they took an interest in the affairs of their town and country, and were splendid citizens. Their masters trusted them, spoke to them by their Christian names, and knew they would do their duty faithfully and well, without shirking or dodging, and without the need of watching. I have thought of them many a time when reading Mr. E. A. Jenkins's life of Arthur Henderson, *From Foundry to Foreign Office* (Grayson, 10s. 6d.). Mr. Jenkins sees no spots on the sun, but his biography of "Uncle Arthur" reveals a man who could be trusted at all times, a man of integrity, commonsense, sound judgment, a man who, I regret to have to say it, "dates".

For the same day that we were talking of the two septuagenarians I spent some time with what I fear is to-day a typical group of youths in their late teens and early twenties. They were playing billiards and ping-pong all the evening. Not one of them—they were all in work—has saved £5, and they all spend shillings a week on pleasure. They regard their daily work as something to be got through as quickly as possible, and have no conscience about what they do. They have all had a decent education, but they take not the slightest interest in politics: I guarantee not one of them could give the name of the Home Secretary or the leader of the Labour Party in the House of Commons, outline the British proposals for disarmament, or give reasons for thinking we have turned the corner industrially. They all know all about the Arsenal team: that is their special subject. They never read a book unless it be a thriller; they often go to a cinema, never to a play. What will they be like at 70? What will they make the country like?

* * *

One Wednesday afternoon I was visiting "shut-ins", and wishing them an official "Goodbye". Some of them had not been out of their rooms for

years; they have a very limited circle of acquaintances, and live a narrow and restricted life. For them there is little in the way of change or amusement, although almost all have the wireless. All were poor, so poor that in one case an unexpected windfall of 10s. a week was talked about as if it were the wealth of the Indies or the magnitude of Mr. Chamberlain's Budget. The next Wednesday I went, along with some 35,000 other people, to a football match. There, in spite of unemployment and trade depression, were thousands of people, young, strong, and vigorous, who had paid one shilling, three shillings, five shillings—or more—to be entertained for an hour and a half. Many of them will go every week to see some match, and on the intervening days will contrive to find recreation in other ways. Do the "run-abouts" ever think what it is like to be one of the "shut-ins", do the strong ever remember the weak?

* * *

My first Sunday as a free lance provided its contrast. In the morning I went to Milton Mount, an experience I always enjoy, though it is a terrific ordeal for a man to face all those girls. What a glorious place Milton Mount is! How fortunate the girls who get there! The daffodils were just beginning to appear: in a week or two the grounds will be a delight for the eyes. And there were those 150 girls from 9 to 18, healthy and jolly, eager and open-eyed, full of life and vigour. I thought of all their promise, of all that they might be and do for the world. And from that extreme of youth and health I went to speak at a great Hospital for Incurables. Again the grounds were beautiful, but what a difference in the congregation. Here were men and women with whom fate had dealt hardly, for whom, save by the grace of God, life could only mean a monotonous round of suffering and loneliness. Scarcely one of them was in an ordinary chair; most would be in pain, and yet they sang—and it was their own choice—"Give to our God immortal praise". I saw life at its poles within the period of a few hours that day.

* * *

On another afternoon it was my duty and privilege to look over one of London's great hospitals, a hospital in the heart of the city, into which people are continually pouring for help and healing. That hospital had 19,000 accident and casualty cases last year, and the number of out-patients may be imagined: I saw them nervously waiting, just as I saw patients returning from the surgeon's knife, little babes never to see their first birthday, and youths who would never grow to man's estate. Who can measure the amount of pain of body and mind a single institution of this kind represents in a year?

Then I went to another institution, a College for Women, established by somebody's beneficence a generation or so ago. As I saw the students at their meals my mind went back to the hospital, and again there was the contrast—health and sickness, joy and sorrow, life and death. I suppose it costs a student something like £200 a year at the College, probably something like as much as it costs to maintain a bed at the Hospital, but the first represents a "good time", the joy of comradeship, the broadening of outlook—oh, a thousand things—and the second pain, anxiety, hoping against hope, despair.

* * *

Within the same fortnight I spent an afternoon with an Unemployed Fellowship at Poplar. I was told that, no matter what I spoke about, the discussion would reach the same point. And who can wonder if invariably life's inequalities, its hardship and its corroding care, make men bitter and resolved to end as soon as possible a system of society which produces

results like the present order—or lack of order. There they were, black men and white men, young men and old, anarchists, communists, hunger marchers, some shivering in their scanty clothing, some cheerful through it all—but all contemptuous of the Prime Minister's "£49 a week"! If I had to live as some of these men have to live, if I had to see wife and children slowly starving under scientific scales of relief, I think I should both be red and see red.

A day or two earlier at the Foreign Office I listened with a group of men to the Foreign Secretary as he expounded the new British Disarmament proposals. Here was the place where wars were made, here the place where the lives and destinies of thousands were determined. Across the road was No. 10, where the Cabinet had just met. Did they think about what their decisions would mean in human lives? As the Chancellor of the Exchequer prepares his Budget, will he picture an unemployed workman's home, will he remember what the difference between 25s. and 22s. means in the way of human happiness and wellbeing? Or will the rich and the powerful continue to talk and live unmindful of the value of human lives?

> Earth is sick and heaven is weary
> Of the hollow words that States and Kingdoms utter
> When they talk of truth and justice.

* * *

And after I have pondered these contrasts I go to my comfortable bed to sleep. Not far away there are those whom pain and grief will not let sleep; for them

> The City is of Night, but not of sleep
> There sweet sleep is not for weary brain;
> The pitiless hours like years and ages creep,
> A night seems teemless hell.

ALBERT PEEL.

FOREIGN IMPRESSIONS AND REVIEWS.

STUDENT IMPRESSIONS:

I.—THE LUND THEOLOGICAL CONFERENCE, JAN., 1934.

Most people said it was mad to go to Sweden at New Year, even (or especially) for a European Theological Conference: the crossing would be rough and the weather cold. It is true that we usually walked on snow and ice, that many people wore fur hats which could be pulled down to cover their ears, and that the windows were always double with thick wads of cotton wool along the sill to keep out all snow and air; but it was not, actually, so frightfully cold—and the sea was for most of the time as calm as a lake.

Lund is an attractive place and the Swedes showed themselves most hospitable, but the chief joy was just getting to know people. It was like going back to Oxford all over again—only the Oxford of your dreams—for everyone was friendly and enthusiastic, everyone was interested in the same things as yourself, and you could ask questions without seeming inquisitive and explain without being thought professorial. To sit down to dinner with a Swede one side of you and a Lett the other, with perhaps a Frenchman and a German together opposite, was an experience which does not often befall the most fortunate of us.

The subject of the Conference, which was organized by the World's Student Christian Federation, was "The Christian Ministry", and we approached it from various points of view. Prof. E. G. Gulin, of Helsingfors, Finland, spoke of the ministry in the New Testament, and Dr. Hanns Lilje, of Berlin, a Secretary of the Conference, related the ministry to the Reformation. On the more practical side Dr. J. Julén, of Gothenburg, dealt with the social duties of the minister's life, and the Rev. Eric Fenn with the work of the layman, while the Rev. Pierre Maury, of Geneva, who was the other Secretary of the Conference, shared with the Rev. E. R. Morgan, of the Selly Oak Colleges, the task of telling how the minister's devotional life can best be nurtured. Then, that we might see both inner life and social activities at their best, we had a vivid description of Archbishop Söderblom from his son-in-law, Dean Brilioth. Prof. Nygren, of Lund, explained to us what he believed to be the essential significance of the Christian ministry, and Prof. Hromadka, of Prague, gave a closing address from the standpoint of the Church in Czecho-Slovakia.

The order of the day was as follows. After a short devotional service, in which we used the polyglot hymnbook *Communio* so that we could each sing in our own tongue (or anybody else's), we had an address, delivered in one of the two languages of the Conference, German or English, and translated section by section into the other. Then we broke up into well-assorted discussion groups of about a dozen each—the Conference numbered about seventy altogether, representing sixteen different nations—and either discussed the morning's paper, or, more often, asked questions which happened to be of personal interest. Thus the Lutherans, indeed the Continentals generally, in the group of which I was a member, were most anxious to get the Anglican position straight, for they found it exceedingly difficult to understand these curious people, who positively insisted on their right to the name Catholic and who could not communicate with any Church which had not kept the rite of episcopal ordination. We from England were no less interested in the three *Ordines Dei* of which the Lutherans made so much: Ordination, Marriage, and The Powers That Be.

We all met again for lunch at 12.45 and then usually had the afternoons free, though on one occasion we chartered three buses to take us to Torup Castle, where we were entertained by the most charming of Baronesses in a mansion which might have been a picture gallery. At 4.30 we met to continue the group discussion of the morning, and after dinner we all listened to another address. The day closed with a liturgical service in the majestic Romanesque Cathedral, for which we sat in the miserere seats in the apse and sang our hymns to the light of candles. The whole Conference was invited to take part in a Communion Service in the Cathedral on the morning of 6th January, which was the day of Epiphany (and also Twelfth Night, which is observed as a Bank Holiday in Sweden).

The text which was quoted most frequently in the Conference was *Rom.* $10^{14f.}$, with the emphasis on verse 15: "And how shall they preach, except they be sent?". *The Divine Initiative* was the theme which ran through the addresses of nearly all the Continentals, and to this the discussions constantly returned. It was due, I suppose, largely to the influence of Barth (though his name was rarely mentioned), but also to the fact that, in Germany at least, the need is dire of insisting that the minister's authority comes to him direct from God, and not from the local congregation or even the Church Catholic, still less from the State. Such an emphasis is surely good, provided we do not forget the nature of the God Whose initiative we are proclaiming. For there was a distinct tendency in the Conference, as elsewhere to-day, so to stress the majesty and sovereignty of God that He seemed to become once more the far-off Deity behind the clouds, and any attempt to realize something of the filial consciousness which Jesus possessed must be illusory, if attainable. The same theme and the same danger reappeared in the consideration of what we were to preach; for, though we must say, with Paul, that "we preach not ourselves, but Christ Jesus the Lord", and the subject of our sermons is not to be our own experiences as such, yet the early Christians did go about telling how the Lord had done great things for them, and of any great sermon the preacher will still say, with Bunyan, "I preached what I felt, what I smartingly did feel". Our theme is still the Divine Initiative, and we need to remember that it is; but we need also to remember that this initiative is not something which we have heard was taken long ago towards other people, but rather a present activity of God which we have experienced for ourselves.

It is difficult, and perhaps of little use, to describe the addresses in any detail. Dr. Lilje insisted that the radicalism of the Reformers in rejecting clericalism is without parallel, and added that this rejection is only the negative side of their very positive ideal, *ut hanc fidem consecremur,* that they might bring the Faith to all men. The *successio apostolica* was thus abandoned for the *successio fidelium.*

Prof. Gulin stressed the use of παρέδωκα and παρέλαβον in *I. Cor.* 15^{1-7}, as showing that the church-tradition was at least pre-Pauline, and pointed to *Mk.* 3^{14} as a basic text for the early Church. Jesus chose the Apostles *both* to be with Him *and* to send them forth, and the Church was identified with Christ, in Jewish-concrete fashion, as a communal personality in which Christ's life was active.

Prof. Nygren, in perhaps the most impressive address of all, described how in different places and at different times the minister has been thought of as priest, as mystagogue, as teacher, as educator, as virtuoso, as witness, and went on to show how the Christian minister is not, essentially, any one of these things. Christianity differentiates itself from all other religions by being theocentric instead of egocentric, and it finds in the Gospel itself the true ministerial office; there is therefore no need of a priest or of any of

the functions mentioned above, for all that the Christian minister need do is to *proclaim* the Gospel and to *apply* it to individual needs.

Eric Fenn admitted that our task to-day is much harder than it was for the Apostles, in that, whereas then no one had any idea what Christianity was, nowadays so many people have a wrong idea. He also told us that we are wrong when we think that we find men going to Hell and that we have to turn them about, so that they face Heaven. On the contrary, we find them going towards Heaven, a Heaven of their own conception, and we have to turn them about so that they face the way God is facing—for God always faces Hell—and take part with God in His great offensive.

Prof. Hromadka made the interesting remark that, if he had to choose between the Roman Catholic conception of authority being found in the Pope and the Greek Orthodox conception of authority being found in the whole Church, he would choose the Roman conception, because it displays the truth that the ultimate authority is not in, but above, the Church.

Such are some of the things that stand out in my memory most clearly. Discussions with individuals I found even more interesting than the formal addresses. Two questions which were often put to me were: "What is the difference between the Oxford Movement and the Oxford Group Movement?", and "Are the Congregationalists the same as the Free Churches?". I was quite surprised by the interest shown in the Free Churches; so many people, after hearing a little about them, said "Oh, our churches are like that", and wanted to hear more. In particular I found a Frenchman, a Swiss girl, and a Swede who belongs to a native Swedish Free Church (founded in 1878), with whom I discussed the position of the Free Churches in our various countries, their polity, and their relation to the State, to clericalism, to liturgy, and to creeds. In France the minimum length of a ministry is five years, while in Switzerland they have terminable pastorates of a period of six years, at the end of which the minister must be formally re-elected if he does not leave. The French Church, which is more Presbyterian, is governed by a central legislative body, while the Swiss Churches are freer, having merely advisory bodies in each Canton. On the other hand, there are no lay preachers in Switzerland, while there are a few in the French Church, which has no principle against them. In the Swedish Free Church lay preachers are many, and they may preside at the Lord's Supper, which is not allowed in either of the other countries. None of the Churches insist on Baptism. With regard to creeds, some of the churches in France require acceptance of the *Confession de Foi de la Rochelle,* while others do not; in Sweden and Switzerland there is complete freedom from credal formulæ. The Swedish Free Church I found particularly interesting, as it is still in its early and experimental stage, and is not yet legally separated from the State Church. Some of its theological students are hoping to come to England in the summer to learn more of the history and experience of Congregationalism. The distinction I made between the "gathered churches" of early Independency and the all-inclusive Church of Elizabethan policy was quickly recognized: the Frenchman used the phrases *église de professeurs* and *église de multitude,* while the Swede stressed the need in the local church of *Kirchenbewusstsein.*

The real underlying unity of the Church is of course one of the things which is most evident at such a Conference as this. Yet I believe I realized it most strongly of all before ever the Conference began. It was on New Year's Eve in Copenhagen, where I had arrived that morning, weary after much travelling. There was

> I, a stranger and afraid
> In a world I never made.

My steps were led to the *Deutsche St. Petri Kirche in Kopenhagen*: we sang simple old hymns like *Das alte Jahr ist ausgegangen* and *Nun danket alle Gott,* and I came outside with the words of *Eph.* 2^{19} ringing in my ears: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God". It is on an occasion like this that we feel most deeply the true unity of Christ's Church at all times and in all places.

GEOFFREY F. NUTTALL.

II.—A VISIT TO INDIA.

IT was our first night in India. Through the gathering dusk appeared the faint glimmer of lights as the train tore past some little village. Then suddenly the sky would be lit up with a lightning flash of red and gold, and the top-most peaks of the Western Ghats would look like vast cathedral spires outlined against the sky. The rocking of the train made it difficult to sleep. Then, too, there was the excitement of the past few hours: the landing from the boat with that very cryptic note stamped in your passport, "Allowed to land", as though you were some prisoner granted reprieve: then the bedding to purchase and the tickets for the train, and a drive to Malabar Hill to view the city from its height.

Four o'clock in the morning brought our first experience of a "pukka sahib", who was threatening to screw an Indian's neck if he so much as dared to enter the carriage. It seemed outrageous, but it was all so new to us. At Guntakal we changed to the narrow gauge line to Bangalore. The scenery changed too. Shrubs no more than six feet in height fringed the line. Grey muddy waste stretched on either side, relieved occasionally by the dull green of a paddy field. The few small hills were all bare, and on their tops huge rocks hung, balanced precariously, as though placed there by human hands. The small stations were crowded with people. Lepers would put their maimed hands through the windows and beg for alms. The dogs, lazily shaking the flies out of their eyes, snapped at the dragon-flies if they came within reach. Above all rose the cries of the soda-water and orange vendors. Then the bell would ring and the water-taps where the Indian passengers washed their hands and feet would be deserted and the train would move on again.

And so to Mysore. We were the guests of the Prime Minister, Sir Mirza Ismail, and the State. The five days spent here seem now like a dream. Palaces, bodyguards, special cars, and servants at beck and call. Even the tigers in the Zoo were made to wait four hours for their meal so that we should have the pleasure of seeing them. A shoot was arranged. A special concert was given, and there were sumptuous dinners every night.

So this was India. To that ever recurring question, "What do you think of the country?", we had our answer ready. For surely, it was the most wonderful and magnificent place we had ever visited. But very soon another India appeared: an India of villages and paddy fields. Remote from all political problems and White Papers, these people live in a poverty and squalor which cannot be described. Now, we were not so sure how to answer the familiar question. We had grown accustomed to the idea that there was an "Indian problem", but now there appeared to be hundreds of them[1].

It was our pleasant duty to make a gesture of good-will on behalf of British students to our fellow-students of India. I cannot praise sufficiently the way in which they received us. We were disassociated from any

[1] For a timely examination of the economic and political problems see Dr. N. Gangulee's *India: What Now?* (Allen & Unwin, 7s. 6d.).—ED.

political antagonism they felt towards our country. All they had to offer was placed at our disposal to ensure an enjoyable visit. Sometimes, indeed, their hospitality was a little too lavish and we were wearied by it. All meetings, which were held in the largest hall available, were packed, and in many cases numbers of people were turned away. In Madras, where the meeting was held in the Anderson Hall attached to the Madras Christian College, special mounted police were called in to disperse over a thousand students for whom no seats could be found.

The Indian students had arranged for our reception through their University Unions, as would be the case in this country. In most cases these are modelled on the same lines as similar institutions at home, but with one great exception. They are usually the begrudged concession of the authorities, so begrudged, in fact, that little progress is possible. Their President is always a member of the staff. There is no freedom for the expression of views of a political nature. Many of their meetings are broken up by the police because the students are wearing Gandhi caps. Their books are censored with a strictness that Hitler might admire. Not long ago a book on arithmetic was refused sanction by the Bombay Education Department because it contained an example involving the calculation of *Swadeshi* pledges.

On the other hand it must be said that education is cheap; in fact it is ridiculously cheap. Consequently the colleges and the universities are crowded with students, who, when they leave, have nothing to do. There has been no industrial or economic development to cope with the mass of students which the universities are turning out every year. It was surprising to find that the Indian student in the majority of cases is most anxious to obtain what he calls a "European" job—*i.e.*, some branch of the legal profession, or insurance work, or anything which might conjure up the vision of an office desk and an armchair. These are just the professions which are already filled to over-crowding. The Law Courts in Madras are filled with advocates, most of them with nothing to do, and yet in the Law College, next door, there are six hundred almost ready to leave. This is a problem which will have to be solved immediately or it will become extremely serious. There are only two possible remedies at the moment. The Government should give fewer opportunities for the pursuit of a literary education and foster and promote a universal primary education with a bias towards agricultural and technical studies. But the fault lies not only with the Government, but also with the Indians themselves. The majority of them have yet to learn the dignity of labour. It was only quite recently that some Indian students, returned from England, went about the country doing menial tasks in order to impress this fact upon their fellow-students. However much one may be an Indian Nationalist, one is forced to realize that unless young India learns to fend for itself, not so much in the awakening of a political consciousness, for that is there already, but rather in its own labour problems, there is little hope of the ideal becoming practical. I feel certain, though my suggestion be condemned as presumptuous, that our Christian Missions could do a great service by furthering this type of education. It would not mean a new orientation of method, for already there are a few Technical and Agricultural Institutes run by Missions. It would mean more of this practical education and less of the literary education with which we are so generous at the moment. Perhaps in this way the value of the service which Missions are giving to India may be further enhanced. There is an Agricultural Institute in Allahabad which is under the control of the American Presbyterian Mission and is doing really valuable work along these lines. It is

perhaps unique in that it is not an isolated piece of work. It has village schools, a high school, and a University College as part of the scheme, each working with the other.

The Indian students are on the whole very intellectual, but not only have they little practical expression for their intelligence, but they often fail to use it in practical forms when they have the opportunity, in many cases because they consider it below their dignity. It is a pity that the spirituality of the Indian people cannot find some expression in more "material" forms. It seems incongruous to a Westerner to be compelled to deposit his shoes and socks outside a temple shrine, where he must tread warily in his bare feet over the cow-dung and splashes of chewed betel-nut which litter the floor.

We were not allowed to discuss politics in our public meetings, but naturally it became the only topic in our informal talks. Most of the students have little patience with Congress, which is regarded as having shot its bolt, at least politically. There is, however, a growing interest in economic problems. *Swadeshi* ("Buy Indian") is often discredited. It has been a useful emotional appeal for nationalism, but it has been more useful to Indian capitalists, who in many cases are very ruthless. It is felt that Congress can do some useful work by giving publicity to the economic needs of the country. But to the question, "What is to happen after Swaraj?", Congress can give no undivided answer, and it is for this reason that the younger Indians, especially the University students, are turning to Jawaharlal Nehru as their leader. He is looking beyond obscure nationalist aspirations and is working out a political and economic programme which is distinctly socialistic and foreshadows a bad time for the landowners who are sucking the life-blood of the villagers in his own province (U.P.). We had the pleasure of meeting him while in Allahabad, where he patiently adumbrated some of the features of his policy. He is perhaps the most cosmopolitan politician in India. He is highly cultured, with a sincerity which wins the admiration of all his young followers.

Strangely enough, India offers other things besides problems. She is perhaps the most hospitable country in the world. It was surprising to find how many English people fail to take this friendship for granted. The Indian must be amazed at the tight barriers we put around ourselves in order to be different, in order to consolidate our "prestige". There are a number of peculiar conventions which are strictly enforced. A newcomer to a station must be sure to leave his card on the established residents, or otherwise he is often ostracised. I was present at a dinner which was entirely spoilt because my hostess had inadvertently placed a colonel's wife next to the wife of an Inspector of Public Works. Every house must have a precedence list on hand in order to avoid these breaches of etiquette. Then there are so many of the people who in England would be found in the suburbs fringing the towns—frequenters of the cinema on Saturday night —but who in India can afford to have two and sometimes three servants. Consequently their daughters ride every morning, and they immerse themselves in the *Tatler* and the *Bystander,* and if possible place a hyphen between their last two names.

It is interesting to find that many of the young University Indians are trying to introduce a modern culture through the medium of their vernacular languages. In Calcutta I was entertained by Sudhindra Datta, who with a group of advanced writers runs the *Bengali Literary Review.* They have been brought up in the school of thought which in England is represented by such writers as Lawrence and Joyce : one of their number

stayed with Lawrence in Cornwall during the War. Another was organizing a school similar to that of Bertrand Russell in this country. Every Friday night they meet together to discuss their problems and talk about modern movements in Europe. It is a profound pity that some of their writings and those of others like them are not known to the English public. This is, of course, due to the difficulty of translation, a difficulty which could be easily overcome.

The last night in India. A verandah in a Parsi mansion on the crest of Malabar Hill. The lights of Bombay glimmering below. An occasional flash from the lighthouse on Colaba Point. The verandah was crowded with young people, for this was a meeting of the Young Parsi Association and Dr. Tagore was their guest. We were rather late in arriving, owing to an engagement with the Vice-Chancellor of the Bombay University. We were led through the maze of tables until we were seated opposite the poet and Mrs. Sarijini Naidu. I shall not easily forget the speeches of friendliness and welcome which we received. My last recollection is of Mrs. Naidu's words, that so long as India was kept in bondage, the shackles would remain on England's hand.

CLIFFORD MCGILVRAY.

Mensch und Messias Der nichtpaulinische Ursprung der Präexistenz-Christologie. von Dr. ERNST BARNIKOL. Mühlau, Kiel. R.M. 7. 1932.

Philippier 2. Der Marcionitische Ursprung des Mythos-Satzes Phil 2, 6-7. von Dr. ERNST BARNIKOL. Mühlau, Kiel. R.M. 4. 1932.

Die Enstehung der Kirche im zweiten Jahrhundert und die Zeit Marcions. von Dr. ERNST BARNIKOL. Mühlau, Kiel. R.M. 1.50. Zweite Auflage. 1933.

Zurück zum alten Glauben Jesus der Christus. von Dr. ERNST BARNIKOL. Mühlau, Kiel. R.M. 1. 1933.

In a previous issue we reviewed Professor Barnikol's *Die vorchristliche und frühchristliche Zeit des Paulus,* which was the first of five volumes devoted to the reconstruction of the history of New Testament times. The first three books before us begin a new series of "Investigations on the Development of the Primitive Christianity of the New Testament and the Church".

Man and Messiah, as the sub-title indicates, seeks to show "the non-Pauline origin of the pre-existence Christology". Professor Barnikol divides the Pauline *Corpus* into four divisions. (1) Paul's letters, *1* and *2 Thess., Gal.,* and *Philemon,* which retain in essence their original form as letters. (2) The Pauline letters, *1* and *2 Cor., Romans* and *Philippians,* which as they stand are not original letters but composite works. (3) The deutero-Pauline letters, *Col.* and *Eph.,* which in their present form were not written until after Paul's death, and, although *Col.* certainly, and *Eph.* possibly, contain letters of Paul, yet the speculative teaching of these Epistles is not derived from Paul. (4) The trito-Pauline letters, the three Pastoral Epistles, which do not belong to the first century at all. Whereas the deutero-Pauline letters make Paul speak as the pastor and theologian of the Christian community, these depict him as the bishop of the church, the *episcopus pastorum.*

In the trito-Pauline letters Christ's pre-existence is asserted in the realistic form of an Epiphany. Pre-existence is taught also in the deutero-Pauline letters, but with this difference. The idea of pre-existence is emphasized because it is new, but side by side with it is found the older soteriological Christology of the Cross and the post-existence.

Professor Barnikol then attempts to show that this pre-existence-Christology is not found before A.D. 70, the date which he gives for the deutero-Pauline letters. It is lacking in the preaching of Jesus and in the "Parousia Messialogy" of the early Church. An elaborate argument tries to show the "concordance between Paul and Peter" in this. The Paul of *Acts* likewise has a "Parousia-Messialogy", so has the Paul of Paul's letters. Paul's characteristic teaching is to be found in *Gal.* 4^4. It is derived from the actual history of the Messiah who on earth lived and suffered and died, not from the *mythos* of a pre-existent being.

Prof. Barnikol then proceeds to deal with the Pauline letters, omitting for the present *Phil.* $2^{1\text{-}11}$. He denies that the idea of pre-existence is to be found in those passages of *1 Cor.* (2^8, 8^6, and 10^4) which are commonly so interpreted. Nor can *2 Cor.* 8^9 be thus understood. The contrast between Christ's riches and poverty is not that of His pre-existent and His earthly life, but that between the spiritual riches of the Messiah, and the poverty, whether spiritual or material, He had on earth. In like manner Prof. Barnikol disposes of *Rom.* 8^3, 8^{32} and 9^5. *Philippians,* apart from $2^{1\text{-}11}$, also has no teaching about a pre-existent Messiah.

Having thus disposed of all references in St. Paul which seem contrary to his theory, Prof. Barnikol then claims to have proved that Paul did not believe in Christ as a pre-existent being. Jesus was the man whom God had chosen to be the Messiah, who after His crucifixion was raised by God from the dead and exalted to be the Lord (κύριος), the life-giving Spirit.

The last two chapters of the book review "The Century of scientific Investigation of the pre-existence Christology of Paul (1824-1931)". They begin with Baur, and then pass in review the interpretations of thirty-seven other scholars. Every one of the scholars whose works are reviewed is German. Prof. Barnikol does not seem to be aware that not all New Testament scholars have been Germans.

Philippians 2. The Marcionite origin of the statement of the Mythos, Phil. $2^{6\text{-}7}$, is an elaborate study of the famous passage, *Phil.* $2^{5\text{-}11}$, in which the writer claims that the idea of pre-existence is only taught in verses 6 and 7^a. By the excision of these verses, the passage gives a unified picture which is congruous with Paul's teaching elsewhere in that it does not teach pre-existence. The verses he excises are not found in the earliest writers of the Church. This argument from silence does not seem convincing. These early writers were concerned with their problems, not ours, and their failure to quote these verses is no sufficient proof that they do not belong to the original text. Where then did these verses come from? Prof. Barnikol seeks to show that they are due to Marcion.

> For Marcion's *mythology* of salvation, the descent of the Pre-existent is meaningfull; for Paul's *history* of salvation, the descent of a pre-existent being unnecessary and meaningless. The history of salvation is for Paul pneumatology, not mythology.

This book concludes with a review of the history of the exegesis of *Phil.* 2.

The Formation of the Church in the Second Century and the Time of Marcion seeks to show that "the day of Marcion" denotes not the beginning of his Church but the day of his death. In this way he is able to put Marcion's date ten or fifteen years earlier than that commonly given, and it is thus easier to claim that Marcionism is the link between the Messiah-faith of the early Church and the pre-existent-Christology of early Catholicism.

In *Back to the old Faith in Jesus the Christ: A Call to German Theologians and Laity,* the scholar becomes the popular propagandist. This brochure gives a summary statement of the arguments set forth at length

in the books we have been studying, and in this way claims to have established the view that the belief in the pre-existence of Christ was unknown to the age of the Apostles. This belief, Prof. Barnikol holds, is "alien from the soul of the German people", and he evidently hopes that the

> pure Gospel of the history of salvation, the proclamation of the resurrection of the man Jesus and His exaltation and Lordship

will win a hearing when freed from the doctrine of Christ's divinity and the assertion of His pre-existence.

These books merit attention by their learning and thoroughness. To the reviewer their arguments are quite unconvincing, and he sees no reason to modify what he has already written (*The Gospel of St. Paul,* pp. 75-86). The teaching on pre-existence in *Phil., Col.* and *Eph.* only develops ideas which, with all deference to Prof. Barnikol's elaborate arguments to the contrary, are already found in epistles which are indubitably Paul's. These references to pre-existence are not the otiose speculations of a recondite theologian; they are the work of a missionary compelled in the interests of his converts' faith to explore the last implicates of the Christian message. Nor do we believe that the reduction of the Christian message to "the Parousia-Messialogy" which Prof. Barnikol desires, would make it more credible or attractive to modern men. If there is anything that the long history of Christological thought teaches, it is this: there is here no place for compromise. Either He who was truly man was truly divine, or else we cannot assign to Him that unique and final significance which Prof. Barnikol also assigns to Him. If with Prof. Barnikol we see in Jesus the Messiah whom God raised from the dead and exalted to post-existence Lordship, then we are bound also to affirm that He who is now our Lord belongs eternally to God. Adoptionism is an impossible compromise, for it means the worship of a demi-god.

SYDNEY CAVE.

East and West in Religion. By S. RADHAKRISHNAN. Allen & Unwin. 4s. 6d.

In the last number of *The Congregational Quarterly* an account was given of Mr. Joad's book, *Counter Attack from the East,* in which he recommends to the West the philosophy of Prof. Radhakrishnan as providing that religious basis without which our Western civilization cannot survive; in previous numbers several of Prof. Radhakrishnan's books have been described.

His new book is a reprint of five lectures of which the first four were given in England, three of them at Manchester College, Oxford, and the fifth, on "Rabindranath Tagore"—to us the most attractive of the five—in Calcutta on the seventieth birthday of the poet.

The amazing versatility of the great Hindu philosopher is well illustrated in the two sermons given in Manchester College Chapel, on *Chaos and Creation* (with *Gen.* 1^2 as text) and on *Revolution through Suffering* (*Ezek.* 21^{27}).

Those who desire to study Prof. Radhakrishnan's distinctive teaching will find a simple expression of it in the first two lectures—"Comparative Religion" and "East and West in Religion". They illustrate to the full that breadth of knowledge and lucidity of style which mark all Prof. Radhakrishnan's work, but there is little in them which is not already familiar to those who have read his earlier books.

Such breadth of knowledge has to be paid for, and at times the author treats problems of importance with a superficiality unworthy of his fame

and relies for his effect on the accumulation of vague statements any one of which if made precisely could be controverted. Thus he writes :

> The relation of primitive Christianity to the Mystery religions of the early Roman Empire is worked out by Professor Kirsopp Lake in his book on *Paul's Earlier Epistles* . . . The similarities in the teaching of the *Bhagavadgita* and the Gospels have led some to think that Krishna and Christ were one.

Dr. Kirsopp Lake does not "work out the relation of primitive Christianity to the Mystery religions". He rather assumes it, and any precise statement would have to refer to the fact that Reitzenstein, who did work out the relation, has had to admit in the third and greatly enlarged edition of his book *Die hellenistischen Mysterienreligionen* that much of the evidence he had adduced was inadmissible. And it is, indeed, true that

> the similarities between the *Bhagavadgita* and the Gospels have led some to think that Krishna and Christ are one,

but what serious scholar to-day holds that view?

In the opening lecture Prof. Radhakrishnan makes an interesting comparison between the attitude of Christian missionaries in India to Indian faiths and the political relations between Great Britain and India. "The latter may be broadly distinguished into the three stages of (1) The East India Company, (2) The British Empire, (3) The British Commonwealth of Nations". In the first stage "India was simply a field for exploitation", and to the Christian missionaries "the native faiths were a mass of unredeemed darkness and error". The second stage he sees illustrated in the "Religious Quest of India" series, where

> it is argued that everything of value in the old religions is conserved in the new, for Jesus came to fulfil and not to destroy . . . . But there is right through the imperialistic note that Christianity is the highest manifestation of the religious spirit; that it is the moral standard of the human race, while every other religion is to be judged by it.

That is a criticism which seems unfair. Dr. Farquhar, the editor of the series, and others of us who contributed to it, were attacked by many for our emphasis on the highest and our refusal to dwell on the lowest aspects of Hinduism, but Hindu reviewers, like the Editor of the *Indian Social Reformer,* testified to the scrupulous fairness of the presentation of Hinduism. It is not an "Imperialistic spirit" which compels us to claim for Christ a special place. It is the desire to share with others the best gift we have—the knowledge of God in Him. Prof. Radhakrishnan's writings themselves illustrate that it is possible to speak much of God and yet be content, provided men be devout, that their devotion should be addressed to gods who cannot be regarded as fit emblems of a God of holy love.

SYDNEY CAVE.

The German original of Herr Rudolf Brunngraber's *A Twentieth-Century Tragedy* (Dickson, 7s. 6d.) was published in Germany in 1933. Bearing as motto the dicta of Napoleon and Rathenau in the 19th and 20th centuries respectively—"Politics are Destiny"; "Economics are Destiny"—the book describes the tragedy of a Viennese who, caught up first by the War, and then by economic catastrophe, commits suicide at the age of 37. Karl Lakner's career is shown against the background of world politics and world economics in such a way that the reader, like Lakner himself, is left with the idea of the utter insignificance and impotence of the individual. The book shirks nothing in describing the horrors of life in the Army and out of it, but the quick changes from the narrative of Lakner's life to the description of, say, the growth of rationalization in industry, are disturbing.

CURRENT LITERATURE.

" Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

" A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London, and the date* 1933 *or* 1934 *unless otherwise stated*).

The Private Letter Books of Joseph Collet. Edited by H. H. DODWELL, M.A. Appendix by CLARA E. COLLET. Longmans. 10s. 6d.

Joseph Collet, a member of the family to which Dean Colet belonged, was a Baptist merchant of London. Despite his integrity, he became bankrupt, and to retrieve his fortunes he accepted the Governorship of York Fort, Sumatra, under the East India Company, sailing in 1711. The Governors were allowed to trade, and, surviving the climate, Collet did well, making a fortune as well as carrying out the administration so satisfactorily that in 1716 he became Governor of Madras, the most considerable post in the Company's service. His letters, now ably edited by Prof. Dodwell, are as informing as they are valuable.

Collet retained his religious convictions, though expressing strong aversion to the Athanasian Creed. Of a controversy with a priest he says :

> he always retreated to the Authority of the Church, while I was entrenched up to the chin in Scripture . . . .

His position is thus stated :

> I believe seriously that many Persons both pious and learned have been deterr'd from examining with this doctrine and from considering the palpable contradictions in the Athanasian Creed by that damnatory sentence contain'd in it. For my own part I shall whenever I meet with unintelligible mystery's guarded by hell flames take it for granted that I may safely reject them in the Lump, without taking the pains to examine them. The Spirit of the Gospell is of another kind, and its doctrines of Another Nature; instead of obtruding Mystery's on us it has reveal'd those things which were mystery's before to us; and instead of threatening them with Coals and Gibbets, hell and damnation, if they dare to examine the Articles of their Faith, it expressly commands then to search, try and examine with the utmost strictness every doctrine that is propos'd to them, whether it be of God or Men upon such Examination to judge for themselves . . . .
>
> The authority of a British convocation does not weigh one grain of Pepper with me, nor have I more regard to St. Athanasius than to the Council of Trent or Synod of Dort. I firmly believe what is reveal'd in the Holy Scriptures but acknowledge no other Authority . . . .
>
> My own principles are that Natural Religion is the foundation of reveal'd, and that all things necessary to be believ'd or practic'd are contain'd in the Holy Scriptures and that every man ought to judge for himself, and that all persecution is of the Devill . . . .
>
> I am not asham'd to profess my own Sentiments publickly and I have nobody to fear. Being myself head of the Church, Liberty of Conscience flourishes here in its true Latitude to a degree that I believe is not equall'd in any City in the world, and for the practice of Morall Virtues, my reall opinion is you'll find it hard to match us, especially in that grand Characteristick of Christians, an extensive Charity.

He claims that the morality of his district has greatly improved under his administration. Not only does he inculcate that they should do unto others

as they would have others do to them, but he strives to set an example—to those who offer their wives and daughters to him he replies that the Christian religion does not allow such practices, and he is therefore considered to be a priest.

He is concerned about the upbringing of his daughters at home—

> The effects of a Good Education will last when a fair Fortune may fail.

Collet returned home in 1720, died in 1725, and is buried in Bunhill Fields.

The Appendix of Family History deals with ancestors and descendants. Research students will be grateful for this book.

EDITOR.

Queen Elizabeth. By J. E. NEALE. Cape. 9s. 6d.

This book has been a long time on the way, but it is in no sense laboured—it is as readable as Trevelyan (we almost said Froude), and as reliable and authoritative, though perhaps the writer is inclined to look a shade too favourably on the Queen, and to give her credit which is perhaps Cecil's. This is a good fault and not unnatural, for it is easy to fall a prey to Elizabeth's glamour as her achievements are flashed before us. Not that Prof. Neale is unaware of Elizabeth's weaknesses; he calls her "the supreme deceiver", and speaks of a situation as

> after Elizabeth's own heart, demanding caution, secrecy, and valiant lying.

On every occasion, however, he gives her the benefit of the doubt, claiming that she always put her country and not herself first. He finds virtue even in her niggardliness:

> it was in that financial sense of Elizabeth's, her resolute, irritating parsimony that the secret of greatness lay.

Two points well worth noting are brought out:

(1) The fact that the Queen's ability as a linguist enabled her to deal directly with Ambassadors, and so control foreign policy.

(2) The Presbyterian Classical Movement is held to be of the utmost importance in that

> these Puritan ministers were teaching England the secret of effective parliamentary action, by means of which power was ultimately to be wrested from the monarchy.

We are inclined to think that Prof. Neale magnifies the extent and influence of this Movement. Indeed, speaking generally, if his study has a weakness, it is on the ecclesiastical side. There is no mention, *e.g.*, of the Queen's suspension of Grindal, an extremely significant and characteristic episode.

EDITOR.

The Mishnah. Translated from the Hebrew with introduction and brief explanatory notes by HERBERT DANBY, D.D., Residentiary Canon at St. George's Cathedral, Jerusalem. Oxford Press. 18s.

The publication for the first time of a complete translation of the Mishnah into English is an event of importance to students of the Bible, whether of the Old or New Testaments. The student of the *O.T.* will find here the second great stage in that Law tradition which began with the Pentateuch and culminated in the *Talmud*. By the time of the Maccabean Revolt the religion of Israel had become a religion of the Law, and it was for the Law as the revelation of God's will that Jewish patriots then fought; did they not spread out before the eyes of God a Torah defaced by the malignant hands of the heathen? But just because Judaism had come to accept a fixed document, an oral tradition of interpretation was inevitable, in order

to adapt the fixed and written law to new circumstances. This oral tradition was developed by scribes and rabbis, and by the end of the second century was itself written down to form the *Mishnah*, which itself in turn became the subject of further interpretations recorded in the *Talmud*. The *Mishnah* is therefore the essential book for the understanding of the earlier Judaism, and opens the door to the study of later developments. But for the New Testament student also the *Mishnah* is essential. Here we can see that background of law and life which is the first condition of any understanding of the Gospels in their historical setting. We cannot do justice to Pauline thought without remembering that he was a converted rabbi, which means that we must study the *Mishnah* to understand him and his Gospel.

The translation is excellently done by Canon Danby; all the portions which we have tested reproduce carefully and lucidly the sense of the Hebrew. The notes are necessarily brief, but very much to the point. The book is provided with a useful glossary and very full indexes, and when we consider the amount of material contained (xxxii + 844 pp.), it is surprisingly cheap. It will certainly have a wide circulation amongst those who like to get their matter at first hand, and will contribute to a much sounder knowledge of the Bible and of Judaism.

H. Wheeler Robinson.

The Four Witnesses. By R. B. Henderson. Heinemann. 7s. 6d.

A book on the New Testament bearing this title at once suggests the four Gospels in their present form. But Mr. Henderson, who is already known by his *Modern Handbook of the Old Testament* (one of several indications of the growing interest taken in Scripture by teachers in Secondary Schools) confines himself to the Synoptists, and his "four witnesses" are *Mark, Q, M,* and *L,* the two latter symbols denoting material in *Matthew* and *Luke* respectively which are not in *Mark* and cannot be shown to have stood in *Q*. The body of the book is taken up with reconstructions of *Q, M,* and *L,* with useful comments, and it is a convenience to *N.T.* students to have them in this form, just as in an earlier generation *J* and *E* of the *O.T.* were extracted from the composite narrative.

Though he has worked independently, Mr. Henderson's *Q* comes out very much like Harnack's, but he differs from the Berlin scholar in finding it a work constructed on a definite plan rather than a mere collection of sayings of Jesus, and he discerns, moreover, remarkable resemblances to (as well as divergences from) the Fourth Gospel. He also inclines to the opinion that *Mark* is acquainted with *Q*.

I think the author has made a useful contribution to Synoptic studies, though he has confined himself to documentary problems, and so far as I have observed has not concerned himself with *Formgeschichte*. Anyone who works over the first three Gospels again under his guidance will have his reward, and apart from this there are stimulating and suggestive chapters on such topics as *O.T.* Prophecy, Eschatology, Miracles, and the Atonement. An admirable gift for any padre—or "layman".

A. J. Grieve.

Prolegomena to the Study of the Lectionary Text of the Gospels. Edited by E. C. Colwell and D. W. Riddle. Chicago and Cambridge Presses. 9s.

To the volume of studies entitled *Amicitiæ Corolla* presented to Dr. Rendel Harris, Prof. and Mrs. Lake contributed an article on the text of *Mark* in some dated lectionaries. In the course of the article, after discussing the evidence concerning the lectionary text, they say: "All that

is certain is that what is known is just sufficient to show the need for knowing more". The series of *Studies in the Lectionary Text of the Greek N.T.*, of which the volume before us is the first instalment, should go a long way towards meeting this need. It contains contributions from seven scholars reporting the results of research undertaken in this hitherto little explored field.

The book is divided into two parts. Part I consists of eight essays on various problems connected with the lectionary text: Part II gives descriptions and collations of four lectionary manuscripts. The eight essays in Part I fall into two groups: I, II, VI-VIII and III-V. The former group contains much interesting and useful matter introductory to the study of this type of text, the latter presents results of investigation into the text itself. Here the most important points are: (1) that the

> text of the Gospel lectionary is a heterogeneous text; that is, the text found in a lectionary manuscript varies in quality as you turn from one part of the lectionary to another, and even as you turn from one lection to another;

(2) that, therefore, the proper unit for study and collation is the individual lection.

Essay IV, by Dr. Riddle, gives the results of applying these principles to the text of *Mark* used in the Synaxarion for the weekdays of certain weeks in the ecclesiastical year. Here "a text is found which astonishingly contradicts the usual judgment of the lectionary text" by offering a large measure of support to the "neutral" text. This is shown by a comparison of the typical variants of seven lectionary manuscripts with the readings of the leading uncials and versions and the witnesses to the Cæsarean text. In this connexion it is interesting to note the large measure of agreement between Riddle's resultant lectionary text and the manuscripts collated by Dr. and Mrs. Lake in *Amicitiæ Corolla*, especially 150 and Bod. In Essay V Dr. Paul Schubert compares this Markan weekday text with that of von Soden's Iø group and comes to the conclusion that there is a definite relation between them. The question whether the Iø text has been influenced by lectionary readings, or whether it is one of the constituents of the lectionary text, is left open.

In Part II we have four lectionary manuscripts collated on the principles laid down by the Editors: and here it does look as if a method has been devised which will make systematic study of this sort of manuscript possible and useful. It certainly facilitates comparison of documents in a way which is not possible when the order of the printed text is followed.

Whether the studies now initiated will produce anything new or startling in the way of textual variants may well be doubted. More probably the service to be rendered to the textual criticism of the *N.T.* will be of another kind: and we may venture to hope that fuller knowledge of the history of the lectionary and its text may throw new light on the history of the text in general. Such light would be very welcome, and it is gratifying to know that there are scholars prepared to undertake the laborious research which may be the means of bringing it to us.

A few small errors have been noted: p. 25, l. 14, *read* Egerton; p. 137, Nov. 25 the citation (*Mt.* $13^{24\text{-}30}$) has been omitted; p. 145, Feb. 5, last line, *read Mt.*; p. 146, Feb. 24, *read Lk.* $7^{17\text{-}30}$.

T. W. Manson.

Jesus, Saviour of Men. By F. Warburton Lewis. Nicholson & Watson. 6s.

Jesus the Unknown. By Dmitri Merezhkovsky. Cape. 12s. 6d.

The Rev. F. W. Lewis's book consists of a series of nearly forty brief self-contained meditations on successive episodes of the Gospel-story from the Annunciation to the Ascension. In style it closely resembles his earlier volume, *Jesus of Galilee,* reviewed in *The Congregational Quarterly* (Jan., 1932). Indeed, a "prefatory note" explains that the two are companion-volumes; and at the end of the present work there is a list showing the chronological sequence of their respective sections. The order is clearly meant to be chronological, and time-notices are introduced every now and then: but Mr. Lewis uses a chronology of his own, which is as a whole obscure, and some results of which are surprising; for instance, the Parable of the Prodigal Son is dealt with before the interview with the Woman of Samaria (which latter is assigned to May, instead of December as required by the natural interpretation of *John* 4^{35}). Moreover, as was pointed out in the review referred to, the year adopted by Mr. Lewis for the Crucifixion, *viz.*, 29 A.D., is impossible. The Fourth Gospel, including its discourses, is apparently accepted as historically accurate in detail. The studies are written in a highly devotional spirit, and include a good many imaginative additions to the narrative: Mr. Lewis offers us, for example, a sketch of the whole career of the so-called "Penitent Thief". Many readers will doubtless be a little put off by this somewhat lavish dramatic embroidery, as well as by the over-rhetorical and over-emphatic style. Apart from the unverifiable character of much of the detail, and the manifest imperfection (as it seems to me) of the chronology, there are a few representations which appear to be definitely erroneous. Why do writers almost to a man assume that the Centurion in Capharnaum was a *Roman* officer? Notwithstanding the statement of the Rev. L. D. Weatherhead in *His Life and Ours* (p. 195) that Capharnaum was on the opposite coast of the sea from Nazareth and outside the jurisdiction of Herod Antipas, it lay in actual fact on the north-western coast and well within the territory of that prince. The centurion, therefore, can hardly have been a Roman officer, whose duty it was (Mr. Lewis says) to keep Capharnaum in order: he was an officer in the army of *Antipas,* and deriving authority from him, not from Cæsar. (Mr. Lewis's interpretation of the incident, however, is correct as against that given in *Ecce Homo* and implied in Dr. Moffatt's translation). Moreover, I gravely doubt whether Jesus, despite His activity as a healer, would have regarded the belief that afflictions are sent from God as a heresy He must smash. There is a misprint on p. 32 ("out" for "our"), and on p. 92 an unfortunate mistake in the punctuation which makes Susanna, instead of Chuza, the steward of Herod Antipas.

Notwithstanding these defects, Mr. Lewis is to be cordially thanked for having presented us with so stimulating and readable a volume. If there is much fancy in the book, there is also much insight. Here, for instance, is a statement of a truth the neglect of which has had a disastrous effect on much Christian thinking:

> It is impossible for us to see Jesus, if there is in our minds anywhere the idea that the life of Jesus was the acting out of a programme. Jesus lived, he did not act.

Dmitri Merezhkovsky is a Russian novelist, who calls the Russian Communists "petty devils, 'antichrists' ", and may therefore be presumed not to be living in Russia. His other works contain outlines of a large philosophy of history, emphasizing in particular the perils threatening modern civiliz-

ation through militarism and other social sins. The present book (which is to be followed by a second volume, dealing with the death and resurrection of Jesus) is divided into two parts, "The Unknown Gospel", and "The Life of Jesus the Unknown". The first part contains a denunciatory refutation of the Christ-Myth theory, which is quite wrongly described as "Docetism" (for the Docetists admitted that the Gospel-events at least *appeared* to happen), and which is rather hastily ascribed to the *wish* that Jesus had not lived. Introductory sketches of the canonical Gospels (roughly on modern critical lines) are added; and then follows a chapter on the Agrapha. The second part includes meditations on the Annunciation, the birth and home-life of Jesus, and the earlier events in His ministry; also a discussion of His personal appearance.

Dean Inge says in his Preface that Mr. Merezhkovsky is well equipped on the side of critical scholarship. That is a grave overstatement. The author has indeed saturated himself with the contents of the four Gospels, and has also studied the apocryphal Gospels and the Agrapha, and a great many good modern works concerning the records and traditions of the life of Jesus. A collection of notes and references at the end of the book gives evidence of wide reading. But this does not constitute critical scholarship. Not only are there throughout the book innumerable misprints and minor errors in spelling, punctuation, and the distribution of capitals and italics, but in the notes easily accessible ancient authors are several times quoted second-hand; and this fact, together with the addition of a reference to a modern after almost every quotation of an ancient writer, creates the suspicion that the author has little direct acquaintance with the ancient writings.

This impression of unscholarliness is confirmed by the gross oddities and blunders with which the book abounds. Thus, Justin Martyr appears also as "St. Justinius", "Justinian", and even "St. Justinian". We learn that Justin "had seen and heard those who had actually seen and heard our Lord". As Justin was born about 100 A.D., this is virtually impossible, and is nowhere recorded. On p. 62 very modern words are ascribed to him; but a reference to the notes makes it clear that they are really a quotation from K. L. Schmidt's *Rahmen*! We have also the curious forms Lysanius, Eusibius, Lucius Chariton (for Leucius Charinus), Nicifor Kallist, Anicet, Basilid, Esdralon. Nor do the moderns escape: allusions are made to Th. Reinak, J. Rope (for J. H. Ropes), and "Osk, Holtzmann".

The chronology of the book is all over the place. Herod is stated to have "died in the fourth year of our era" (instead of 4 B.C.); we are said to "know" that Mark was thirty years old in 44 A.D.; the outbreak of the Jewish War is given as 70 instead of 66 A.D.; the flight of the Jerusalem-Christians to "the neighbouring town of Pella" (actually over fifty miles away on the other side of Jordan) is put "in A.D. 73, at the end of the Jewish war" (instead of *before* it); Hegesippus is dated about 70 A.D. (a century too early); Papias is placed 150 A.D. and gravely mistranslated (his work is said to have been "destroyed by the Orthodox Church"); *Codex Bezae* is dated 140 A.D.; and Theophilus of Antioch 160 A.D. (instead of after 180 A.D.). The author apparently does not know that the Aramaic *rucha* is the *definite* form of ruach ("*the* spirit"), and is usually feminine in Hebrew as well as in Aramaic. The "schmoneh Esrah" (*sic*) is said to be the eighteen-*hour* prayer, instead of a prayer containing eighteen petitions. Nazarene is confused with Nazirite. The Greek words quoted exhibit numerous errors of spelling and accentuation. James appears for Jude as grandfather of the Desposynoi; and Josephus's account of the execution of

James is made meaningless by the phrase "the brother of Jesus" being twice given as "the brother Jesus".

Many other instances of carelessness and inaccuracy could be quoted; but let the above suffice. I pass on to the author's treatment of evidence. He makes no serious attempt to sift the historically true from the merely legendary. The problem is sometimes touched on, but always vaguely, the author having an eye for what is poetically and imaginatively acceptable, rather than for mere cold fact.

> It is a law of gospel criticism that the more incredible a thing is, the more authentic it is.

On these terms the Apocryphal Gospels and the Agrapha are continually quoted as if historically true, and Pseudo-Lentulus's letter to the Senate describing the personal appearance of Jesus is taken as composed of "probably authentic" details.

I cannot therefore understand how Dean Inge can describe Mr. Merezhkovsky as "a true scholar". Nor can I agree with him that the defects of the book "are far outweighed" by its "deep spirituality, strange beauty, and originality", and its special value as a description of Jesus from a semi-Oriental point of view. There is no doubt as to the author's profound reverence for Jesus, his absorbing interest in the Gospel-story, and his sense of the urgency of the appeal of Jesus to the modern world. Nor, certainly, would I question his originality. But, after carefully reading the book, I entirely fail to see at what point or in what way it adds to our understanding of Jesus. The whole contents are framed in the most wildly imaginative style. There are bewildering allusions to the fourth dimension and to Atlantis (the Essenes are said to be the survivors of the Atlantean race), and a thousand other vagaries of an over-vivid imagination. It is disagreeable to have to criticize adversely an author who so evidently loves Christ, and who writes about Him under such distinguished commendation; and of course I recognize that precision in details is far from being of itself sufficient for the full grasp of the significance of His message. Nevertheless, I submit that a disregard for historical accuracy and an unrestrained use of devotional fancy are likely to *keep* Jesus "unknown", instead of doing what we all desire — making Him somewhat less so.

C. J. Cadoux.

The Meaning and Message of the Fourth Gospel. By C. J. Wright, B.D., Ph.D. Hodder. 6s.

Dr. Wright believes that the Fourth Gospel has been hopelessly misunderstood through being treated as if its main concern were to present Christ in the light of a rigid scheme of metaphysical dogma. He contends that the secret of the Gospel is that truth about the inner consciousness of Jesus which has come home to the writer through intuitive penetration, *viz.*, His unique consciousness of filial relation to God, from which sprang His knowledge of the divine will and of His own mission. In this unique consciousness eternity has broken through into time. That is the significance of the Incarnation. And on this central issue there is no conflict as between the Synoptists and the Fourth Gospel, but only differences of emphasis.

The Fourth Gospel therefore is not primarily concerned with metaphysical speculation, or theological dogma, still less with ecclesiastical interests, but with Jesus' certitude of God as intuitively apprehended by the writer. The Logos Prologue, *e.g.*, is not a detached philosophical prelude,

but expresses religious insight into the essential significance of Jesus in a way that harmonizes with the whole Gospel and indeed is implied in it. In his own mind, at any rate, the writer is not aware of any borrowing from Hellenistic speculation; he is giving direct expression to his own insight into the consciousness of Jesus. As historian of that consciousness, while ready to use allegory and sayings of Jesus considerably modified in the process of passing through his own mind, he will hold fast to the historical Jesus. It was no part of his intention to hide Jesus behind theories of His Person. It was the subsequent development through Nicea to Chalcedon that did that. Even to-day, as the Barthians are never tired of reminding us, the main problem is to relate the eternal and the historical. Herein, Dr. Wright thinks, the Johannine message may prove our best line of approach, for it calls us back not to dogma, but to that experience of grace and insight whence all dogmas spring.

For many, this little book will set the Fourth Gospel in a new light, and awaken fresh interest in its perennial problems. In passing, we might observe, Dr. Wright has many good things to say on relevant issues. Incidentally, he has no use at all for that Barthian dialectic to which his whole conception of the Gospel is opposed.

We regret to note misprints on pp. 90 and 180.

E. J. Price.

The Challenge of Humanism. By Louis J. A. Mercier. Oxford Press. 10s. 6d.

The term "Humanism" is used in a great variety of meanings and to designate many different schools of thought, especially in America. During the Renaissance the term was applied to the new ideals of education based upon literary culture. Later on, it became the watchword of Positivism, with its insistence that man is master of his own destiny, and that religion, if not positively harmful, is at least unnecessary. This cutting loose from religion was furthered by the tendencies, conspicuous in the 18th and 19th centuries, towards monistic pantheism, materialism, and naturalism, which were at one in denying any real distinction between man and the rest of the universe. American humanism to-day is in strong reaction against these tendencies and seeks to safeguard human nature on the basis of a dualism that gives to man an empire of his own as over against mere things. It is concerned to assert human values, and to secure man's place and destiny in the universe. The movement is not necessarily antagonistic to Christianity, though one important school combines its humanistic ethics with a non-theistic metaphysics, and makes a forlorn attempt to establish human values upon a naturalistic basis.

The humanism of Irving Babbitt and Paul Elmer More is of a different type. Beginning as a literary reaction against romanticism it seeks a foundation for criticism in a real understanding of human nature. Working on positivist lines it reaches a metaphysic of dualism which demands the recognition of a divine element in human experience, a *frein vital,* a higher control, without which an ordered life would be impossible, and which is at least analogous with the Christian doctrine of grace. The result is that both these writers are at least friendly towards a Christian interpretation of the world, while More is quite definitely on the side of the angels and has written books on Christian theology.

It is the humanism of Babbitt and More that our author has in mind. The "challenge" of which he speaks is their challenge to naturalism. He has already written very largely on these topics and here gathers together a connected account of these two thinkers and of their significance in the

American scene. He sets them against the background of literary expression and philosophical development in modern Europe and America, bringing in a striking parallel from France in the work of Ernest Seillière. In an interesting and valuable study of the dualism of Catholic Scholasticism he shows how much there is in common between the psychology of Babbitt and that of Catholic theology, and asks whether, in the last resort, the breakup of Protestantism, so characteristic of contemporary America, will not drive dualistic humanism back upon the theology of an infallible Church, as the only guarantee for those higher human values which have led Babbitt and More to oppose all philosophies which fail to distinguish between God, man, and the world.

E. J. Price.

The Human Personality. By Louis Berg, M.D. Williams & Norgate. 8s. 6d.

This book claims to be the expression of a reaction against "the carrying of specialization into the study of human personality". The author, an educator, a psychiatrist, and a former practising sociologist, believing that man is something more than the sum of his parts as viewed by the individual sciences, offers his volume as a contribution to the conception of the human personality as a unit, an integration, a *Gestalt*.

If the adequacy of that conception depends upon a survey of the variety of factors which go to the formation of human personality, then Dr. Berg has accomplished his purpose, for the book presents us with a remarkably comprehensive, though sketchy, account of the multiplicity of these factors. With unusual accuracy and apt illustration Dr. Berg marshals the main facts of Genetics, Endocrinology, Neurosis, Psychosis, Delinquency. In doing so he passes from one theme to another with characteristically American haste. He sees no special problems, discerns no fine issues, and apparently recognizes no obstacles to the right diagnosis of the various maladies he describes.

But the real defect of the book lies in its failure (common among medical writers) to see the wood for trees. In a work specifically claiming to "view the human personality as a unit", one would have expected some discussion of the special kind of "whole" which is thus conceived.

It was General Smuts, in *Holism,* who first argued that mind is not itself a "whole", but that the human personality is a unique whole in which body and mind find place. And the Individual Psychologists led by Alfred Adler have done much to show that psycho-therapeutic treatment is enormously helped when every form of neurosis is treated as symptomatic of a breakdown in the total "life-style". Without doubt the "behaviour" of a human personality can be elucidated on other than Adlerian theories, but it would seem that a book whose special object is to treat personality as a whole should do more than catalogue and illustrate the various forms of mental disorder.

At the same time the book has a definite value as providing a remarkably good bird's-eye view of these disorders, and it occasionally packs a great deal of truth into a brief sentence, as for example: "We must never forget that while the [endocrine] glands influence personality, the personality also affects the glands". Again: "There is a race between biological evolution and education; if the victory is to the former, catastrophe and oblivion face our culture".

F. E. England.

The Philosophical Approach to Religion. By E. S. Waterhouse, M.A., D.D. Epworth Press. 5s.

Professor Waterhouse has written this book for his own students, and

then also for the general reader of theology. A glance at the Table of Contents shows that the work covers pretty much the whole of the prescribed syllabus for the paper on the Philosophical Introduction to Theology in the Final B.D. Pass Examination of London University. As it surveys the ground with reasonable fullness and offers competent guidance through it, it is the kind of book teachers of the subject will be very glad to recommend to their classes, particularly as the price is so moderate. In a book of such a nature novelty is not to be expected; but the reader will find a great deal of useful information, both on the classics of the philosophy of religion and particularly on the modern literature of the subject. The discussion throughout is fair and well balanced; the metaphysic commended is that of personal idealism, and a constructive view of God and the universe is given from this standpoint.

Some of the historical judgments seem doubtful. It is hardly fair to call Aristotle's theology an "arid intellectualism", or to dismiss the whole of medieval scholasticism, St. Thomas Aquinas included, as "a patched up affair when all was said and done". Also to say that the mysticism of Neoplatonism is "quite un-Platonic" is more than doubtful in view of Rohde's great chapter on Plato in *Psyche*.

But Professor Waterhouse warns us that many disputable statements have been expressed summarily, without discussion, and so may appear unfair to their opponents. The book sweeps out so large a compass that detail is not to be looked for in it: its strength is in the many-sided view of all the problems of the philosophy of religion which it presents. It ought to be very useful, not only to students in theological colleges, but also to educated people in general who want an all-round first account of the philosophy of religion, as it is commonly understood and taught by its professional exponents at the present time.

ROBERT S. FRANKS.

How the Mind Works. By Professor CYRIL BURT and others. Allen & Unwin. 7s. 6d.

The Discovery of the Self. By ELIZABETH SEVERN. Rider. 7s. 6d.

These two books cover much the same ground but in a very different way. They both deal with the application of psychology and of psycho-analysis to the understanding and ordering of life, and both are written for the man and woman in the street. The book edited by Dr. Burt consists of a series of broadcast talks on the way in which the mind works in the adult, in the child, and in society. Dr. Burt writes on Idealism and on the Study of the Mind, Dr. Ernest Jones on Psycho-analysis, the Unconscious, and Dreams, Drs. Miller and Moody deal with the Study and Treatment of Childhood from the Psycho-analytic Standpoint, and Dr. Burt himself concludes the volume with a series of essays on The Psychology of the Sexes, Language, Politics, Leisure, Art, and Religion. Those who heard these talks will no doubt be glad to have them in this permanent form; they constitute a really interesting and well-informed popular contribution to a very big and important subject.

Mrs. Severn's book is at once wider and narrower in its scope. She uses the word *self* rather than *mind*, and so is concerned with the study and treatment of the whole personality. She deals also with the self as it is in itself and in relation to its immediate environment, and is not concerned for the moment with the wider aspects of the subject dealt with in the broadcast talks. Mrs. Severn is above all things a psycho-analyst, with a profound belief in the possibilities of psycho-analytic treatment. She

follows Freud fairly closely, and her book might be taken as at once an illustration and extension of his *Psycho-analysis in Everyday Life*. In discussing, for example, what it is that makes people ill, she tends to trace almost everything back to some psychological cause. But she has at the same time the great merit of stressing the need for psycho-synthesis without which analysis must always be incomplete. Her treatment of dreams and of the emotional life is both sane and interesting and is illustrated by many cases from her own experience of mental therapeutic, though she certainly claims more for psycho-analysis than our present knowledge seems to warrant, and is very prone to dangerous generalizations that have little or no background in experience, *e.g.*:

> Psycho-analysis should be used in schools and applied to all children as a prophylactic and corrective measure, not waiting until a defined neurosis compels it.

This would mean, however, that school teachers generally would need to be trained in psycho-analytic methods and, indeed, would need to be fully qualified medical men or women. If there is one thing certain about this subject it is that the practice of psycho-analysis can be a very dangerous thing in the hands of ill-qualified persons. It is doubtful indeed whether it should ever be entrusted to any but doctors. While, therefore, Mrs. Severn's book may be read with interest and profit by anyone, and especially by those whose command of themselves is not too sure, it is to be hoped that it will not tempt them to any efforts at amateur psychotherapy.

W. B. Selbie.

The New Psychology and Religious Experience. By T. Hywel Hughes, D.Litt., D.D. Allen & Unwin. 10s. 6d.

The "New Psychology" of which this second "Halley Stewart Publication" treats—and treats very competently—is that which is represented diversely by the Behaviourists and the various "analytical" Schools. This psychology, as we are all aware, is used as the ammunition in numerous attacks on religion, whereby it is sought to prove that God is but a figment of the human mind and that all the experiences of the religious life are patient of a natural interpretation without recourse to the supernatural. Principal Hughes brings his philosophical and psychological training to the task of showing where and how these attacks fail, and the result is a book for which all will be grateful who are bewildered by the many forms which the offensive assumes. But, while its main value is apologetic, the book is also an interesting and useful contribution to the discussion of the problems which belong strictly to the sphere of religious psychology.

It is so desirable that this book should be widely read that it is a pity greater trouble has not been taken to make it more readable. In places the writing is heavy and redundant, suggesting the careless verbal preparation which may be tolerable in a lecture, but which is not easily to be excused in a book. And there are many indications of lack of careful scrutiny in revision. On p. 131, for example, there is a reference to Otto's Latin terminology which is in danger of causing the Cambridge Public Orator to write another letter to *The Times*, and the subsequent allusions to Otto's teaching make it look doubtful if the printer is to blame. The Bibliography is studded with inaccuracies.

We hope that some of these blemishes will be removed in the second edition to which the book certainly deserves to run.

E. R. Micklem.

SHORTER NOTICES AND DESCRIPTIVE LIST.

*(Books marked * are recommended for ministerial reading).*

The Archbishop of York introduces *The Bible Treasury* (Eyre & Spottiswoode, 12s. 6d. & 6s.), "An Anthology for Everyman" edited by the Rev. A. E. Baker and Mr. J. C. Squire, who writes a pæan on the Authorized Version. The selection is arranged to give a reading for every day in the year.

The new volume of the "Speaker's Bible" (Aberdeen : Speaker's Bible Office, 9s. 6d.) is *II Corinthians*. Dr. John Dow contributes the Introduction, and the Revs. J. H. Morrison, J. S. Stewart, and Dr. Thomas Yates, special chapters. While, as usual, there are up-to-date extracts, it is interesting to note how frequently the great preachers of the Victorian age are called upon—Parker, Dale, McLaren, Phillips Brooks, Watkinson, with Spurgeon a notable exception.

Dr. Maude Royden has written a Foreword to the Rev. H. G. Tunnicliff's *Jesus as the Women Knew Him* (Nicholson & Watson, 6s.), in which the Methodist minister follows the line of the writer of *By An Unknown Disciple* and Miss Mary Borden's *Mary of Nazareth*. Fourteen women, including Mary the Mother, the Woman taken in Adultery, and the Wife of Pilate, tell of Jesus as they saw Him.

Dr. Hubert L. Simpson has given the title *Testament of Love* (Hodder, 2s. 6d.) to his Lenten addresses on "The Seven Words from the Cross". Dr. Simpson weds ingenuity and suggestiveness of exposition with exquisite care in the choice of words, and those who have rejoiced in his previous volumes of sermons will be glad to have this one. An unusual mannerism which occurs several times makes us wonder whether it marks Dr. Simpson's preaching, whether the volume was printed from sermon notes, or whether marginal comments have crept into the text : thus, we have on p. 48 "Beautiful R.V. touch", and on p. 58 "Bunyan's Mr. *Fearing*".

Don Bernard Clements of the Anglican Benedictines prints in *The Royal Banners* (Longmans, 3s. 6d.) some meditations for Holy Week. They, too, are suggestive, while written from the definitely sacramental point of view :

> In the Mass, the supreme act of Christian worship, man is completely in his true relation to God. You and I, by Baptism, and by the Sacrament of Penance, are members of Christ, living parts of His great Mystical Body, the Catholic Church.

Canon Peter Green's *Watchers by the Cross* (Longmans, 3s. 6d.) contains addresses for the Three Hours' Service on Good Friday. They have the qualities which mark all Canon Green's preaching—earnestness, sincerity, and contact with everyday life.

There will be a warm welcome to the memorial volume to William Fearon Halliday, which bears the title *Personal Freedom through Personal Faith* (Hodder, 5s.). The Editor, the Rev. J. R. Coates, gives a biographical sketch, and there are appreciations by Drs. James Reid, N. Micklem, John Oman, and Mr. H. G. Wood. Twelve papers by Halliday follow, the first a stimulating study of the question "Is Prayer Reasonable?", the rest revealing by their variety and skilful handling the loss the Church has sustained by his death.

We always find Dr. J. G. Gilkey's writings fresh and suggestive, and his "Study of the New Protestantism", *Can We Believe ?* (Macmillan,

6s. 6d.), is no exception. Dr. Gilkey is one of the outstanding Congregational ministers of the United States, and he is one of the most attractive of the exponents of Liberal Christianity. On topics like Suffering, Immortality, Prayer, God's Care, the Person of Christ, he is exceedingly helpful; we wish these chapters could be brought within the reach of the majority of Christians—6s. 6d. for 160 pages is rather "steep". Professor C. E. Raven will be interested to learn that he is "of Oxford".

Dr. W. R. Matthews, the Dean of Exeter, has deservedly won a place in the front rank of Anglican theologians. We are glad that he has recognized the need for popularizing theology, and has gathered together the *Essays in Construction* (Nisbet, 7s. 6d.) which have appeared in *The Guardian*. These twenty or so papers are just the thing for seekers and for thinking young people, though, of course, they will not always agree with the Dean. Is it not rather disappointing to find him stating that if convinced that the Virgin Birth were not historically true, he would continue to repeat "born of the Virgin Mary", and "would resist all attempts to expunge this clause from the Creed"?

Dr. L. P. Jacks's **Elemental Religion* (Williams & Norgate, 4s. 6d.) contains his Lyman Beecher Lectures and also the three sermons preached in Liverpool Cathedral which have given rise to Lord Hugh Cecil's onslaught on the Bishop and Dean. Never has Dr. Jacks's mellow wisdom been seen to better advantage than in this little book, which every preacher ought to read at once. He discusses the preacher's difficulties as he bears the burden of the Lord, the "tradition of the service", in which a man does his best work by his courage and faith rather than by his words, the centrality of religious experience, that elemental religion which is prior to all theology and intellectual interpretation, and the necessity for "a first-hand acquaintance with Deity".

Throughout there are *obiter dicta* which remain in the mind.

> It is the weakness of our churches to spend too much energy in discussing the delivery of the goods and too little in producing them.
>
> The history of religion . . . . is the history of the continuous self-affirmation of God, the continuous overwhelming of the finite being by the infinite Power from which it draws its life and has its being.
>
> The first stage of truth's evolution is a *question;* the second stage is the *answer;* the third and final stage is a *command.* First the interrogative—"is that so?"; then the indicative—"that is so"; then the imperative—"go thou and do likewise".

The Rev. L. D. Weatherhead's *Discipleship* (S.C.M., 4s.) contains addresses given at Swanwick, together with questions for discussion. In the main Mr. Weatherhead uses "Group" terminology for his chapters—"Surrender", "Sharing", "The Quiet Time", "Fellowship", "Guidance", "The Will of God", "Restitution", "Witness", and "The Burden of God". The addresses, while popular and occasionally cheap, are often searching.

Another Methodist book on discipleship is the Rev. A. T. Dale's *In This Light* (Epworth Press, 3s. 6d.), the work of a young missionary in China, who has been constrained to re-think his theology by his new environment. While there is nothing particularly novel about this re-statement, there is a thoroughness and integrity about it which is welcome.

Kingdom Come (Hodder, 2s. 6d. & 1s.) is an exposition of the petitions of the Lord's Prayer by Mr. Hugh Redwood, with numerous illustrations from Mr. Redwood's slum experience. "Deliver us from evil" is almost wholly concerned with the ministry of healing.

Audacious indeed are those who try to outline religion in one volume; doubly audacious if they attempt the task for children. Probably no person could have been found better equipped than Mr. E. R. Appleton to write *An Outline of Religion for Children* (Hodder, 8s. 6d.—a very cheap book), and we shall be interested to learn the kind of reception it gets. It certainly will not do for young children, and we are inclined to think that those in their early teens will not make much of it unless they have a leader and guide. From the origin of things down to the Archbishop of Canterbury's New Year Message in 1934 is a tall order, and Mr. Appleton's problem must have been quite as much what to leave out as what to put in! The sections vary a good deal in merit, and proportion is not always maintained; half a page, for example, is given to "Ten Thousand People in a Passion"—a description of a scene in Vienna in 1933, and seven or eight pages to Charles Kingsley, as much as to the Evangelical Revival!

The "Anima Christi", often attributed to Loyola, is really of unknown authorship, and goes back at any rate to the beginning of the 14th century. In *Anima Christi* (S.P.C.K., 6s.) Canon H. Leonard Pass, of Chichester, expounds the text as a treatise on the spiritual life, so that Christians may travel as far as may be along the ways of Purgation, Illumination, and Union until they behold the Beatific Vision. Only the saints proceed so far on the pilgrimage in this life; most Christians manage the early stages only while belonging to the Church militant, the later stages in Purgatory in the Church expectant, and reach the goal in the Church triumphant. Such is the journey Canon Pass outlines, drawing a good deal on Dante and other mystical writers for illustration.

Miss Evelyn Underhill's *The School of Charity* (Longmans, 2s. 6d.) is a rich and rewarding little book, one of the best of the excellent series of Lenten books the Bishop of London has given us during the last decade. In the form of an amazingly fresh exposition of the main clauses of the Creed, Miss Underhill gets right to the heart of things. She often speaks home-truths, too:

> Christ was trained in a carpenter's shop; and we persist in preferring a confectioner's shop. But the energy of rescue, the outpouring of sacrificial love, which the supernatural life demands, is not to be got from a diet of devotional meringues and éclairs.

Of course there are times when the reader is pulled up sharp; as, *e.g.*, when Miss Underhill refers to

> The superb and massive standard equipment which is issued to each baptized Christian.

Is the equipment any less superb, massive, or "standard" for the Christian who has not been baptized?

Two translators, one reviser, and one introducer stand between the reader and Dr. Adolf Keller, the author of **Karl Barth and Christian Unity* (Lutterworth Press, 10s. 6d.), a timely book which ought to be widely read. Dr. Keller's extraordinary combination of gifts has enabled him to render a service to Christendom which perhaps no other person could have done: he is in the front rank of theologians and an administrator and linguist of great ability, and he has unique knowledge of Continental Protestantism, and of the attempts to get the Churches together for "Life and Work". In this book he surveys the religious situation in the light of the reaction of the Churches in different lands to Barthian teaching, and the result is a volume packed with information and data. Dr. Keller does not translate easily, and this book is not armchair reading, but the student who will tackle it will be amply repaid.

What Dr. Keller has to say about the American Churches may be supplemented from *The Church Looks Ahead* (Macmillan, 12s. 6d.)—"An Analysis and a Forecast" of American Protestant Christianity. The volume is edited by Dr. C. E. Schofield, and in the main represents the Methodist Episcopal Church, though there are some Congregational contributors. Dr. J. M. M. Gray's "The Sacraments" and Prof. C. W. Quimby's "The Bible, To-day and To-morrow" struck us as the best among some very fine articles.

Dr. Yngve Brilioth approaches Anglicanism from the Lutheran standpoint, and his Three Lectures, *Evangelicalism and the Oxford Movement* (Oxford Press, 5s.—for 77 pages!) are packed with suggestion. There is also a lecture on the theology of the Movement and a Centenary Sermon preached at Fairford Church. Henry Martyn is spelt wrongly on p. 6, though rightly elsewhere.

It is strange to find ourselves in close agreement with the Rev. W. G. Peck, whose enthusiasm for his new-found Anglo-Catholicism we have had occasion to rebuke. He is undoubtedly right in finding "the prime relevance of the Oxford Movement" in "the clearest and fullest re-affirmation of the primacy of the spiritual", a primacy, be it noted, which the English Separatists had died to assert 250 years before the Tractarians. Mr. Peck's *The Social Implications of the Oxford Movement* (Scribners, 7s. 6d.) is the best book he has given us. He still writes easily—too easily—though he leans too much on others—quotations from Douglas, Demant, Ruth Kenyon and Maurice Reckitt are legion. But his plea that the Church must challenge established social tendencies and that its ethico-social sovereignty as the Divine Society must be proclaimed is to be welcomed with both hands. Mr. Peck feels that political disestablishment is of little use while the Church is "involved with an economic society whose principles are in opposition to the dogmas of the Church". It seems to us that freedom in the one sphere would give strength in the other.

It is always a confession of failure when editors have to use their Foreword to explain or justify a title, as Prof. N. P. Williams and Dr. C. Harris have to do in **Northern Catholicism* (S.P.C.K., 7s. 6d.—a very cheap book), a collection of "Studies in the Oxford Centenary and Parallel Movements". The title, as they see, does not indicate the contents of a volume packed with information, food for thought, and material for debate. The history, theology, and achievements of the Oxford Movement are outlined in a series of articles which call for admiration even when they arouse dissent, Dr. Williams's "The Theology of the Catholic Revival" being conspicuous among them, and the Dean of Chichester's "The Œcumenical Ideals of the Oxford Movement" and Canon Sparrow Simpson's "The Spiritual Independence of the Church" also standing out. Then members of other Churches, among them Prof. Heiler, describe the Catholic Movement in their own Communions; here special mention must be made of Dr. Newton Flew's "Methodism and the Catholic Tradition". Altogether a volume which will repay study.

The Rev. S. C. Carpenter's *The Church and Politics* (Centenary Press, 2s. 6d.) is a well-argued volume in the "Standpoints" series. If we do not concern ourselves with his illustrations from nineteenth century Anglicanism his main contentions can be summarized thus—

> It is the doctrine of the Incarnation which causes Christians to concern themselves with Housing, Leisure, Unemployment . . . . Christianity is not a dictionary, in which you can discover, by looking up the alphabetical reference, what everybody ought to have every week, and how much ought to be deducted from it for Unemployment Insurance and the Pension Fund,

but a life and a set of principles . . . . Preachers may say in the pulpit anything, however unwelcome, which their hearers would not, on purely Christian grounds, be able to deny.

**Oxford and the Groups* (Blackwell, 5s.) is, perhaps, the best book about the Group Movement yet published. Prefaced by Dr. Selbie, it springs from Oxford, almost all the contributors being engaged in University life in some form or another. Well-known defenders of the Movement like the Rev. Geoffrey Allen and Prof. L. W. Grensted rub shoulders with equally well-known critics like Miss Barbara Gwyer and Father D'Arcy, while there is an able summing up by the Editor, Mr. R. H. S. Crossman. Congregationalism is represented by the Rev. E. R. Micklem's "Guidance", while Dr. L. P. Jacks's "Group Unity and the Sense of Sin" is pertinent and searching, perhaps especially so in his portrayal of "the vice of institutional selfishness". But the volume is full of suggestion for Groupers and non-Groupers alike; one of the most encouraging things about it is that at last there are some signs that the Groupers are willing to learn from their critics.

It is to be hoped that they will face up to the strictures of the Bishop of Durham, repeated with emphasis in the Preface to a new edition of *The Group Movement* (Oxford Press, 2s. 6d.). The Bishop is always so clear-cut and uncompromising that he makes enemies, so much so that we have heard men say more than once that the first time they began to think there could be anything in the Group Movement was when they heard that the Bishop of Durham was attacking it! Nevertheless, the force and thoroughness of his criticism mean that a reply cannot be evaded.

Dr. Selbie also contributes a chapter to **The Meaning of the Groups* (Methuen, 5s.), which the Bishop of London rightly calls "the fairest account of the Group Movement which has yet appeared". Doctors and Dons, Anglicans, Roman Catholics, and Free Churchmen contribute, their names being Miss Evelyn Underhill, Drs. L. W. H. Bertie, William Brown, F. H. Dodd, Canons F. Child and C. E. Raven, and the Revs. W. Bardsley Brash, H. C. L. Heywood, Ronald Knox, and H. D. A. Major. Canon Raven's estimate, "Paul planted, Apollos watered", is easily the best single study of the Groups we have met, placing them as it does against both the historical and psychological backgrounds. Here is one of his judgments:

> We shall all admit that the low level of our discipleship, our unsurrendered lives, enormously weakens our efforts at social and individual righteousness. But when sincere and devoted Christians, men and women as truly converted as any Group member, have wrestled with all the powers of mind and soul over such issues, it is folly and impertinence for the advocates of the Group to pretend that such a wrestling is unnecessary, or that they possess a universal panacea which every "guided" individual can apply without further effort.

Mr. R. A. E. Holme's *The Oxford Group: Its Progress and Principles* (Search Co., 6d.) is the work of a member of Group Teams in South Africa, Holland, Germany, Switzerland, Egypt, Canada, and the United States. It is more reasonable than some Group literature, though its first sentence betrays something of the weakness of the Movement:

> The Oxford Group is a Revolutionary Movement, which aims to establish a Dictatorship of the Holy Spirit.

"The love of Christ constraineth us", but "Dictatorship"?

Is it in the nature of the case, by misfortune, or by unhappily mistaken policy, that the Group Movement finds many of its exponents in those con-

nected with publicity and stunts? Mr. V. C. Kitchen, the author of *I Was a Pagan* (Hodder, 5s.) is an advertising agent, whose life has been changed, and who has become a life-changer. The book is very American, which is in itself an obstacle for many readers on this side, but its high lights and extravagance make a greater one.A man should know "the joy of the Lord" in such a way that his radiance and spiritual glow are apparent; he does not need to shout to draw attention to it. As a study of Group methods Mr. Kitchen's book will be of service, though it will probably not convince those who are now unconvinced.

Mr. C. E. Ratcliffe's *Circumstantial Evidence* (Bale, 7s. 6d.) is described on the jacket as

> A life story which unfolds incidents in the career of a "Lonely Mariner" who, "Adrift at Sea", seeks evidence from circumstances, for True answers to such questions as Whence? Why? and Whither?

The mariner's journey brings him into touch with most forms of religion, including the Rev. R. J. Campbell's "New Theology", and leaves him apparently a convinced secularist. It is a naïve story by one who never seems to have met a modern presentation of the Christian Gospel.

The title of Mr. Arnold Lunn's *Now I See* (Sheed & Ward, 7s. 6d.) is but one of the many clever things about the book, which describes the way he was led into the Roman fold. Nevertheless, despite his cleverness, Mr. Lunn is a pathetic figure; he has never had any grip of the evangelical Christianity which has been so real a thing to his father, and his controversy with Father Knox showed how easily he would be disarmed by a sustained Roman onslaught. The book deserves attention, however, both for its revelation of the development of a mind and for its picture of many well-known people in the Churches. Mr. Lunn's narrative carries the reader along, and the book is interesting reading. There is great need at the present time for the statement of the true Christian faith—as against the falsely called Catholic faith of the Romans: too easily do evangelical Christians allow it to be assumed that the only alternatives are Roman Catholicism and atheism.

Mr. Lunn's versatility is revealed by the contemporary publication of his *Ski-ing in a Fortnight* (Methuen, 2s. 6d.), which is so clear and enticing that we are almost tempted to begin.

Two admirable volumes of historical research must be left for fuller treatment in the *Transactions of the Congregational Historical Society*. Here all we can do is to commend them to our readers. The first is *The Letters of Stephen Gardiner* (Cambridge Press, 31s. 6d.), edited by Dr. J. A. Muller, Professor of Modern Church History in the Episcopal Theological School, Cambridge, Mass., whose *Stephen Gardiner and the Tudor Reaction* (S.P.C.K., 15s.) was published some years ago.

The Rev. A. G. Matthews's *Calamy Revised* (Oxford Press, 40s.) is a piece of work on which the author is to be heartily congratulated and of which the denomination to which he belongs may rightly be proud. This "Revision of Edmund Calamy's *Account* of the Ministers Ejected and Silenced, 1660-2" is an indispensable work of reference for students of the period. On its appearance we heard a distinguished scholar say:

> I saw the new Calamy the other day. I felt I couldn't afford to buy it, but I looked up the man on whom I've been working for many years. I found Matthews had got something about him I didn't know. I shall have to find 40s. somehow!

Only those who are continually working on the period of the Ejectment will

realize the magnitude of Mr. Matthews's work, and its invaluable nature, and only Mr. Matthews himself could adequately review it.

Mr. J. H. Thomas—not the Secretary of State for the Dominions—gives us in *Town Government in the 16th Century* (Allen & Unwin, 8s. 6d.) what looks like an Oxford B.Litt thesis. From the records of a dozen provincial towns he has gathered informing details about their government, finance, streets, markets, water, light, fuel, food and drink, the poor, and plagues.

Dr. H. McLachlan has placed all research students in his debt by his *Unitarian Movement in the Religious Life of England* (Allen & Unwin, 10s. 6d.). The sub-title of Vol. I is "Its Contribution to Thought and Learning, 1700-1900". It deals with Biblical Scholarship, Education (The Academies, Schools, Modern Universities), Journals and Periodical Literature—this is specially serviceable—Doctrine, Philosophy, History and Biography, and Literature. Dr. McLachlan substantiates his claim that in all these fields the Unitarian contribution has been "significant and substantial". There are full indexes, which is as it should be in a work of this kind.

In these days we are never allowed to forget the part played by economics on the one hand and psychology on the other; there are those who explain every historical situation by the former as they explain every individual by the latter. Mr. R. Pascal will have nothing to do with psychology, but his *The Social Basis of the German Reformation* (Watts, 7s. 6d.) explains all Luther's inconsistencies—in theology, in politics, everywhere—by class interest. The two groups whose interests were continually advanced by Luther were the secular princes and the middle class represented in the cities and the guilds—though Mr. Pascal gives him credit for thinking he was serving "high ethical causes" all the time. The book sets out a theory which, though here pressed too far, should not be overlooked.

The Rev. Gamaliel Milner is a one-time pupil of Prof. Hearnshaw, and there are signs in *The Threshold of the Victorian Age* (Williams & Norgate, 10s. 6d.) that he shares in some measure the views which the Professor of History at King's College, London, so emphatically expresses. In the course of a readable, though not particularly well-written, sketch of the reign of William IV, Mr. Milner manages to indicate that Disraeli is the politician who most strongly appeals to him, very faint praise being given to Peel and Melbourne. Mr. Milner on one page calls Francis Place *Thomas*, and evidently considers that Lenin first called religion "the opiate of the workers". In the seven years of William's reign we have the Reform Bill and important legislation in regard to Slavery, the Poor Law, the Church, and municipalities, and as Macaulay, Carlyle, Tennyson, Browning, and Dickens, can all be brought within the period, Mr. Milner has a good deal of material to play with. We have enjoyed the book.

It does not surprise us, nor will it surprise any of his old pupils, that Dr. A. J. Grant's *The Huguenots* in the "Home University Library" (Butterworth, 2s. 6d.) is a masterly little volume. Probably for reasons peculiar to ourselves, we wish there had been a little more about the 16th century in it, but on that point Prof. Grant anticipates criticism: he has elected to treat more fully of the 17th and 18th centuries because he has written on the 16th century elsewhere. There is the combination we always look for in Prof. Grant's books—the salient facts, sound and balanced judgment, and a clear and limpid style. The little book fills a gap, and for it students will give thanks.

In *A History of the French People* (Cape, 12s. 6d.) Prof. Charles Seignobos has set out to do for French history what J. R. Green did for English—he has endeavoured to give the life of the inhabitants of the country a proper place, and not to ignore it as his predecessors have so often done. From 600 B.C. down to the War in 400 pages! It is no light undertaking, but Prof. Seignobos has an eye for the salient facts, and English readers have reason to be grateful to him and to Mrs. Alison Philips, his translator. The section on Calvin and the Huguenots is exceptionally good.

Another remarkable achievement is the posthumous work of Mr. Laurie Magnus, *A History of European Literature* (Nicholson & Watson, 12s. 6d.), which was written in response to Edward Dowden's desire for a one-volume history of the kind. A clever Preface asks that the book should be judged by what it contains rather than what it omits, and the choice has been most skilfully made, as the headings under the section "Revolutionary Europe" will indicate: Goethe; England and France; The Greek Succession; The Russian Moment; Lyrism and Liberty.

Age cannot wither nor research exhaust the rich harvest of Shakespeare: a familiar play reveals something new and strange with every re-reading. Mr. Cumberland Clark has conceived the idea of analysing the plays in order to discover Shakespeare's views of different national characteristics. This is rather nationalism run mad, for while there can be fruitful discussion of English, Scotch, Welsh, and Irish, or even of Roman, Jewish, Moorish, and Danish, the material in regard to Polish, Russian, and Saracen is meagre indeed. Nevertheless this method of approach to the study of Shakespeare is of interest, though we cannot say the illustrations illustrate *Shakespeare and National Character* (Williams & Norgate, 10s. 6d.).

Miss Rose Macaulay's *Milton* (Duckworth, 2s.) has a good text: here it is:

> Yet in the England that produced and shaped him, he was a misfit. His peculiar and characteristic brand of classicism, romanticism, puritanism, Republicanism, egoism, indignation, sensuous æstheticism, and passion for a liberty of speech and thought that had not so far been conceived but by the few, made him an arrogant, self-dedicated solitary, a superb and monstrous alien.

She preaches a good sermon, too, though it is a statement of a case, as sermons usually are. She also employs some unusual words and is as adjectival as the most rhetorical. She calls *Paradise Lost* "this huge, baroque, classic, romantic, Catholic, Protestant, devil-haunted, learned, amusing, derivative, unique fairy-tale".

It is almost incredible that no biography of John Evelyn has been published. No other will be needed, for Lord Ponsonby's *John Evelyn* (Heinemann, 15s.) is wholly admirable. Not only does the writer possess unique knowledge of British diarists and diaries, but he has the power of making old events live again—John Evelyn and Mary, his wife, are creatures of flesh and blood in his pages, and we almost smell the scents of the garden or the smoke pouring through London's streets. Had he not been contemporary with Pepys, Evelyn would without doubt have been more widely esteemed. No one pretends that his diary has the sparkle and sauce and entertainment of Samuel's, and yet its value is considerable, though often he fails us when he could have told us so much. Lord Ponsonby makes him a most attractive character, and so he was: in Pepys's words:

> a most excellent person he is, and must be allowed a little for a little conceitedness; but he may well be so, being a man so much above others.

A thousand maledictions on Dean Thurman L. Hood, the editor of *Letters of Robert Browning* (Murray, 18s.), for that must be the number

of times we have turned to the end of the volume for notes which should have been on their proper page. The letters, collected by Mr. T. J. Wise, date from 1830 to 1889, and are personal and family, as well as literary. Most interest will perhaps be taken in the references to contemporary poets, though some will turn first to the article (reprinted from the *Yale Review*) on the Lady Ashburton episode. In addition to Browning's onslaught on Edward Fitzgerald, we have Alfred Austin as "a filthy little snob"; Swinburne's poems are described in 1870 as "the *minimum* of thought and idea in the *maximum* of words and phraseology", and Rossetti's as "scented with poetry", while there is this comparison with Tennyson:

> I should judge the conflict in the knight's soul as the proper subject to describe; Tennyson thinks he should describe the castle, and the effect of the moon on its towers, and anything *but* the soul.

The new volume in the "Standard Edition" of the *Works* of Mr. Bernard Shaw (Constable, 7s. 6d.) contains the two plays recently produced in London, "Too True to be Good" and "On the Rocks", and also "Village Wooing", a "comediettina for two voices" which bears the date 1933. The two longer plays are called "A Political Extravaganza" and "A Political Comedy" respectively, and they carry characteristically provocative prefaces. We scarcely think Mr. Shaw is at his best, but, as usual, he does not fail to make the reader think—and feel uncomfortable. Meanwhile there comes a compact and useful sketch, Dr. R. F. Rattray's *Bernard Shaw: A Chronicle and An Introduction* (Duckworth, 15s.) which will be found to be well-balanced and informing.

Pace Miss Phare, we still think that Gerard Manley Hopkins is "caviare to the general", and therefore we are all the more grateful to her for her able "Survey and Commentary", *The Poetry of Gerard Manley Hopkins* (Cambridge Press, 6s.). Miss Phare compares Hopkins with Crashaw and Wordsworth, finds him temperamentally most like Keats, and notes that the dramatic monologue was as congenial to him as to Browning. Hopkins himself complained to Bridges that he lacked "the one rapture of an inspiration", and in all we have read of his—or tried to read—we have been more conscious of an intellectual exercise than of music. Miss Phare might have helped the ignorant by telling them in an introductory page of Hopkins's dates, of his life as a Jesuit priest, and of the publication of his poems by Bridges in 1918: they will pick this information up as they go along, but it would have broken the ice. She has, however, succeeded in making one reader desirous of trying the poet once again.

The selections in *Ex Libris John Galsworthy* (Heinemann, 2s.) were made by Mr. and Mrs. Galsworthy. They are classified under the letters of the alphabet, "F" being represented by Fighting, Force, Fear, February, Flower-shows, and Faith (Post-War), the last of which we may quote:

> Can you have faith in a Life-Force so darned extravagant that it makes mincemeat of you by the million?

A good presentation book.

Methuen's "Library of Humour" (2s. 6d.) will serve to give you many a chuckle in the few moments after lunch or dinner. The volumes we have sampled are the selections from the writings of G. K. Chesterton, E. V. Lucas, and Anthony Armstrong.

Mr. Gerald Bullett's *The English Galaxy* (Dent, 7s. 6d.) adds yet another to the long list of anthologies of lyrical verse. It consists of shorter poems selected from English verse from the beginnings to 1900, Langland being preceded by some 50 pages of anonymous poems. The editor tells

us that it contains 300 poems not found in any other general anthology; it will give the kind of pleasure an anthology does give.

No better version of the familiar stories of Greek mythology for telling to young people could be found than Dr. W. H. D. Rouse's *Gods, Heroes, and Men of Ancient Greece* (Murray, 7s. 6d.). Happy indeed are the boys of 10 and 11 at the Perse School to whom they were first given.

Turning first to the Appendix of Mr. R. L. Mégroz's *English Poetry for Children* (Fenland Press, 3s. & 2s.) for his "List of 100 Poems for Children", we discovered that Mr. Mégroz could not spell—we wonder how many mistakes there are on the six pages. Nevertheless, his sketch is worth reading, though it is disfigured by the violence so many of the moderns affect—as when Christopher Robin is called "clever slush".

In the same very varied series is Mr. J. W. Morton's *The Garden through the Seasons,* a useful and practical book which does not make the common mistake of assuming too much knowledge in the reader, who, by the way, must not mind split infinitives.

The publication of *Carlyle's Letters and Speeches of Oliver Cromwell* dispelled for a time the mists of slander and misrepresentation which had so long enshrouded the Protector. They have settled about him again, for caluminators in recent years have been many, with Mr. Hilaire Belloc in the van. Carlyle's work has therefore to be done over again, and Dr. F. H. Hayward's *The Unknown Cromwell* (Allen & Unwin, 12s. 6d.) is a thoroughgoing and, in the main, convincing rehabilitation. Dr. Hayward is sometimes strident, but there are excuses, for the prejudice of writers like Mr. Belloc and Mr. Stirling Taylor moves readers to rage, tears, or despair. On some writers like Miss Storm Jameson Dr. Hayward wastes needless space; Miss Jameson is an accomplished novelist, but surely nobody dreams of accepting her as an authority on the 17th century. The book is worth reading because some of the charges against Cromwell and the Puritans have been repeated so frequently that they might come to be accepted; on the Puritans and Music it is specially good.

Two books we have found quite delightful are Sir Frederick Pollock's *For My Grandson* (Murray, 10s. 6d.) and Mr. Patrick Chalmers's *Kenneth Grahame: Life, Letters, and Unpublished Work* (Methuen, 10s. 6d.). Sir Frederick's "Remembrances of an Ancient Victorian" give an excellent idea of the London and the Universities of his youth, and then go on to tell of his friends—scholars, both classical and scientific, legal luminaries, actors, and many others. We are glad that Sir Frederick has lifted the curtain and allowed us to see his friends and acquaintances. Mr. Chalmers has done his work extremely well, being equally successful in describing Grahame as Secretary of the Bank of England, or as the writer of *The Golden Age, Dream Days,* and *The Wind in the Willows.* Grahame's letters and unpublished papers enrich the book, but most readers, we venture to prophesy, will be most attracted by the story of Alastair, whose tragic end just when life was opening out before him plunged his parents into grief from which they never really recovered.

In *T. P. O'Connor* (Allen & Unwin, 16s.) Mr. Hamilton Fyfe has written a very successful biography, though for a journalist he has let slip a surprising number of misprints. "T.P." was a typical Irishman, generous and warm-hearted, but thoroughly unbusinesslike and wasteful. He earned much with his pen, but was always in need, and great successes mingled with equally great failures in his long journalistic career. "T.P." has perhaps never received quite his due for the part he played in either

politics or journalism; if he missed the first rank in both it was perhaps only because of the lack of that concentration which might easily have made him *facile princeps* in either. Once again the tragic story of Ireland is told, and it is seen this time from the angle of one who loved Ireland dearly. "T.P." lived to a ripe old age, and he lived to the end; Asquith put "very good" to the slogan which "T.P." adopted when he was approaching eighty; "I'm damned if I'll be buried before I'm dead".

It will be a hundred years in June since Spurgeon was born, and already books about him have begun to appear. Among them Dr. J. C. Carlile's "interpretative biography", *C. H. Spurgeon* (R.T.S., 7s. 6d.) must be given a first place, based as it is on personal knowledge and understanding. In it we learn that the secret of Spurgeon's power as a preacher lay not so much in the gifts and graces of public speech as in a deep and strong faith, strenuous work, and intense conviction. The Rev. A. Cunningham Burley's *Spurgeon and His Friendships* (Epworth Press, 3s. 6d.) may serve as complementary to Dr. Carlile's interpretation. He shows us Spurgeon as brother, husband, father, friend of great preachers and philanthropists, and of children. The illustrations are a decided help to the book.

The Baptists are making many preparations for the celebration of the Centenary, and Mr. H. L. Hemmens and Mr. A. E. Oakeley have compiled *C. H. Spurgeon* (Carey Press, 1s.), a cantata with recitals and music.

John McNeill was a "character", and the writer of his biography could be sure of life and colour in his material. Mr. Alexander Gammie has done his work well, and his *Rev. John McNeill: His Life and Work* (Pickering, 5s.) will be sure of welcome from all those who have laughed at and with the great preacher, and have been helped by him. McNeill was often disconcerting to the respectable and the conventional; Mr. Gammie emphasizes this side of his ministry, while keeping it in proper perspective. The sections on "Humour" and "McNeilliana" will give pleasure. Take this, evidently spoken before the days of slimming:

> The "modern" girl eats four meals a day, plays golf and attends University Extension lectures, and has doubts about the supernatural.

The title of Prof. A. S. Pringle-Pattison's *Balfour Lectures on Realism* (Blackwood, 7s. 6d.) scarcely explains the nature of the volume, more than one half of which is occupied by a memoir of the great Scottish philosopher by Dr. G. F. Barbour, who also edits the lectures. Pringle-Pattison delivered three series of Balfour Lectures; the third, which is here printed, appeared only in the pages of the *Philosophical Review*. Edinburgh students who for 39 years sat in the classes of SP^2 will join with those philosophically inclined the world over in welcoming this memoir of an inspiring teacher. Dr. Barbour, well-known as the biographer of Alexander Whyte, has again done his work well; he is as much at home in describing Andrew Seth, the teacher, as when describing his life when he became Pringle-Pattison and a landed proprietor. There are one or two misprints, especially in the French, and Dr. Barbour must make a choice between "Providence, R.I." and "Princeton, N.J.": "Providence, N.J." will, we think, scarcely be recognized in America even in the days of N.R.A.

Theodore, Bishop of Winchester (S.P.C.K., 7s. 6d.) is a memoir of F. T. Woods by his brother, now Bishop of Croydon, and the Rev. F. B. Macnutt. They have done their work well, though there is perhaps too much detail and too little criticism—apart from some indications in an estimate by the Bishop of Ripon there is nothing to suggest that Woods was not entirely perfect in every relationship of life. In fact, he carried no great guns intellectually, and he was so anxious to be on good terms with

everybody that he sometimes appeared to be all things to all men—it was this no doubt that made some Evangelicals feel that he had deserted them. That being said, there need be no hesitation in recognizing the service rendered by the Bishop not merely to his own Church, but to the Church of Christ. His religious experience at Cambridge, his activity as parish priest and bishop, the pastoral work he did by his pilgrimages, his devotion to the cause of "Life and Work"—these are the outstanding things in a full and devoted life. John Eliot's name is wrongly spelt on p. 214, and we have "intentional" for "international" with amusing effect on p. 269.

We are glad to have a volume devoted to the life and work of *H. W. C. Davis, 1874-1928* (Constable, 10s. 6d.), who died soon after he had succeeded Sir Charles Firth as Regius Professor of Modern History at Oxford. The Memoir, by Mr. J. R. H. Weaver and Mr. Austin Lane Poole, is followed by the Inaugural Lecture at Oxford, five other selected papers, and bibliography. Davis was a fine scholar, and at Balliol, on war work, at Manchester, and at Oxford again he won the respect of colleagues and students alike. His reserve prevented the casual acquaintance from discovering his merits, but those who knew him best saw his real qualities and esteemed him most.

Our only grumble about Sir Evelyn Wrench's *Uphill* (Nicholson & Watson, 8s. 6d.), "The First Stage of an Adventurous Life", is that the second stage is not published at the same time, and the reader is left in mid-air in 1913. Sir Evelyn has a most unusual story to tell—of boyhood in Ireland and at Eton, and extraordinary holidays in Russia, Turkey and Germany: of starting a picture postcard enterprise at the age of 17, building up a business which went up like a rocket and came down like a stick; and of starting anew with Northcliffe, with almost a life-time behind him by the time he reached his majority. Most readers will find his account of the Northcliffe years the most interesting part of the book, for he came into intimate contact with the Harmsworth brothers and rose to almost the highest place in their organization. Ambition, power, money alike failed to satisfy him, however, and this volume ends when he sacrifices post and prospects to become the ambassador of the new Imperialism of which he had always dreamed and traverses the Empire as a crusader for the Overseas League which he had formed.

One of the books we have most enjoyed reading this quarter is Mr. Hugh de Sélincourt's *Studies from Life* (Unicorn Press, 6s.). "The Old Man" is a fine and moving sketch of the Head Master of Dulwich College; "Ben Meldon" is the gardener who became a friend; and there are three shorter sketches. Those who love the country and cricket, men and books will revel in the studies; they are well-written, though Homer nods in *"Vilette"* and "I can fry a sausage on a gas-ring or a slice of bacon"!

Mr. Chapman Cohen's *Bradlaugh and Ingersoll* (Pioneer Press, 2s. 6d.) —"A Centenary Appreciation of Two Great Reformers"—is quite worth reading, though it is, of course, *ex parte*. It is good to be reminded of the achievements of two gifted protagonists of secularism, and of the bitterness and unfairness of some of their Christian opponents.

Mr. Stanley Sowton's *Pathfinders in Modern Methodism* (Epworth Press, 1s.) consists of brief biographies reprinted from *The Guild*. They tell the stories of Methodists like Hugh Price Hughes, S. F. Collier, Billy Bray, and Thomas Jackson. A parallel book for the foreign field is the Rev. Nelson Bitton's *Pathfinders in China* (Livingstone Press, 1s.).

Volumes VI and VII of *The New Survey of London Life and Labour* (King, 17s. 6d.) do for the Western Area what Volumes III and IV did for

the Eastern, Vol. VI surveying the social conditions, and Vol. VII providing the illustrative maps. The Director, Sir H. Llewellyn Smith, himself writes the Introduction, describes the street Survey and the Poverty Maps, and deals with "Mental Deficiency in Relation to Poverty". Prof. A. L. Bowley in Part I (The House Sample Analysis) has to discuss the family, rent and overcrowding, wages and family income, and the extent and causes of poverty, and then to work out a comparison with provincial towns. In Part III (Special Studies) Mr. A. Llewellyn Smith is concerned with "The London Housing Problem", Dr. Hare and Mr. M. I. Michaels with "Migration of Population", Miss Adler with "Jewish Life and Labour in East London" and Miss Livingstone with "Household Economy and Cookery in Relation to Poverty". This summary of contents will be sufficient to indicate the importance of a Survey the value of which becomes more and more evident with the publication of each succeeding volume.

Mr. Sidney Dark says that he has had it in mind to write about the Jew for some years. It is clear, however, that he wrote *The Jew To-day* (Nicholson & Watson, 8s. 6d.) in a hurry, and it is doubtful whether he read the proofs at all! Nevertheless, despite his desire not to be "after the fair", he manages to introduce some of his pet notions—his belief in the Devil, his aversion to "Modern Churchmen", *etc.* The book is a sympathetic study of the Jew, whom he sees essentially as *bourgeois par excellence,* the drab in a flamboyant and romantic world. He discusses the qualities of the Jews, their numbers and their influence (which he thinks considerably less than is generally supposed, for they have few men in the front rank in any sphere), their religion and culture. There is a chapter on Zionism, and an important section of Jewish philosophers—Spinoza, Marx, Bergson, Alexander, Freud, Einstein—is contributed by the Rev. A. E. Baker.

Mr. Dark's book is distinctly topical. Background to it is furnished by Dr. Arthur Ruppin's *The Jews in the Modern World* (Macmillan, 15s.). Dr. Ruppin lectures on Jewish Sociology in the Hebrew University of Jerusalem and is a leader of the Zionist Movement. In this study, which should long be a manual of reference, he defines what is meant by "Jew", gives an account of the distribution of Jews throughout the world, and statistics of birth and death rates, *etc.* Coming to "The Economic Structure of Jewry", he outlines the change in the economic position of the Jews since 1800 and discusses their place in industry, commerce, and the professions. The struggle for civil rights is sketched, and the growth of Anti-Semitism. The "Disruptive Forces"—assimilation, the breaking-up of the unity of language, the displacement of Jewish by secular education, mixed marriages and baptisms—are then considered, this leading naturally to an account of the attempt at consolidation in the Diaspora and in Palestine.

Mr. Hector Bolitho's *Twelve Jews* (Rich & Cowan, 15s.) may serve as a footnote to the books just mentioned. Perplexed by what he has seen of the Jews in Palestine and elsewhere, and by Rathenau's dicta,

> The Jews are no longer a nation, and they will never become one again. The highly intellectual among the Jews have lost all national feeling, they recognize only individuals.

he set out to study them through leading personalities. The twelve Jews are Bearsted, Disraeli, Ehrlich, Epstein, Freud, Luzzatti, Ludwig Mond, Proust, Rathenau, Reinhardt, Trotsky, and Weizmann—a very mixed bag, as the Editor says. Mr. Bolitho's own essay, on "Ludwig Mond", is perhaps the best of them all, though Miss Margaret Goldsmith's "Ehrlich"

and Dr. C. R. S. Harris's "Rathenau" run it close. He would be a bold man who would generalize about the Jews after reading this book.

For once the jacket exactly describes a book—*Sir Ebenezer Howard and the Town Planning Movement* (Manchester University Press, 10s. 6d.) is "compiled and written" by the Rev. Dugald Macfadyen, and is not only a life of the pioneer of Garden Cities, but "everybody's book on the national and international Town and Country Planning Movement". Mr. Macfadyen has drawn on the reminiscences of many people, and he will not object to the statement that Mr. R. L. Hine's pages are the liveliest in the book. Howard is skilfully revealed as a practical mystic, and the growth of the movement—Letchworth, Welwyn, Wythenshawe, Earswick, and abroad—surveyed. The book will prove to be very useful for reference. Alfred Marshall's name is given wrongly on p. 76, and Dibelius misspelt on p. 82.

Dr. Kenneth Saunders's *Whither Asia?* (Macmillan, 8s. 6d.) is "A Study of Three Leaders"—Gandhi, Hu Shih, and Kagawa. It suggests that the three paths by which the peoples of India, China, and Japan are travelling to freedom are: (1) reform of the ancient heritage; (2) complete westernization; (3) a careful blend of old and new. Dr. Saunders's long study of the East makes him a good interpreter of East to West, while about Kagawa he writes with positive enthusiasm. Most readers will learn a good deal from him, even from the not very relevant final chapter.

Miss Eleanor Rathbone has recently visited India, and her *Child Marriage: The Indian Minotaur* (Allen & Unwin, 2s. 6d.) shows how much she has been moved by what she has seen. She does not, however, rely on fleeting impressions, but all her facts are drawn from the Joshi Report and other public documents. We need not dwell on the horrors of child marriage, but merely point out the fact that the number of child wives under 10 was twice as many (five millions) in 1931 as in 1921, and that the Sarda Act of 1929 prohibiting the marriage of girls under 14 has been a complete failure. Miss Rathbone suggests as remedies the recognition of women's rights in the new constitution (and here she urges all English readers to help), and the education of public opinion by methods old and new. A powerful plea which we hope will be effective.

Christian marriage may and does present its problems, but if there is no better case for polygamy than that set forth in Mr. J. E. Clare McFarlane's hysterical book, *The Case for Polygamy* (Archer, 5s.), it is securely entrenched. Mr. McFarlane argues that there are

> millions of women who are being destroyed by prostitution, venereal diseases, and forced abortion; millions of women upon whose lives descend the blight of loneliness and child hunger, for whom existence has been robbed of all joy and physical well-being, yet millions of women whose health and lives are being menaced by too incessant child-bearing. It is madness.

He therefore suggests as a way of controlling both the quantity and the quality of the population that

> each woman have the right to make an alliance *with the man of her choice* if he will have her and (if he be already married) provided his wife agrees to the arrangement . . . . Let the stigma of illegitimacy be abolished from social life, and the children of every woman be accorded equal rights and recognition.

Of the manifold difficulties attached to his proposals the writer seems to be entirely ignorant.

Commonsense Psychology and the Home (Allen & Unwin, 5s.), by Dr. F. H. Dodd, a medical man, will be found very helpful by parents and any

who have to deal with children up to adolescence. It well deserves the adjective used in its title, which is more than can be said of many recent books on psychology.

What is the attitude of Roman Catholicism to social reform and socialism? What has it to say to recent developments in Austria, Germany, Italy? Mr. Henry Somerville's informing sketch, *The Catholic Social Movement* (Burns, 3s. 6d.), supplies the answer, and Protestants will be well advised to see it.

The crucial point in European politics to-day is whether Hitler is sincere in his protestations of peace. This fact lends special interest not only to the contents of Prof. Ewald Banse's *Germany, Prepare for War !* (Dickson, 10s. 6d.) but also to the manner of the publication. In *The Times* of 26th October Mr. Wickham Steed pointed out that while a small book by Prof. Banse had been banned after foreign protests, a larger book was still freely circulated. Mr. Lovat Dickson immediately arranged for an English translation, since when official and unofficial German attempts have been made to prevent him from publishing, and many announcements have been made to belittle the writer's standing.

The book discusses "War as a Geographical Phenomenon" and "The World War in the Light of Geography", and then studies each country by turn under the headings "Territory, Industry, Communications", "National Character", "In the World War". One or two excerpts will suffice to show the nature of the book :

> A nation with its eyes so fixed on loyalty, truth and honesty easily falls into the enemy's traps. This is exemplified, firstly by the success of the English campaign of lies and Wilson's Fourteen Points, secondly by the way we clung to the letter of the law.
>
> All the wrongs that old France did to the Western Germans in her wars of extermination and rapine must be paid back in kind.
>
> With such a restless, ambitious, resolute and brutal nation as the French there can be no question of peaceful, neighbourly relations . . . It is a question of eat or be eaten.
>
> It was England who instituted the war of starvation, the war of economic annihilation and the war of lies alongside of the war of armies.

Prof. Banse thinks a great mistake was made in the War in not occupying Holland and invading England. He outlines plans for aggression all round when Germany is prepared, including such an invasion.

We can only hope that Prof. Banse is entirely irresponsible, and does not represent modern Germany.

Two useful works on the gambling habit are the Rev. E. Benson Perkins's *Gambling and Youth* (N.S.S.U., 2s. 6d.), and Dr. John Murphy's *Instinct, Adventure and Gambling* (S.P.C.K., 4d.). Mr. Perkins outlines the extent of gambling and then gives some useful outlines of lessons to adolescents, while Dr. Murphy's pamphlet riddles some common fallacies.

The London Missionary Society has 30 fully qualified Medical Missionaries, 28 Nurses, 53 Indian and Chinese Doctors and 48 Hospitals and leper asylums with 1,887 beds. Mr. E. H. Jeffs describes the good work done by the Society and other Medical Missionaries in *The Doctor Abroad* (Livingstone Press, 1s.), a readable and well illustrated little book. There is a misprint on p. 43.

Useful books for Sunday School teachers are Miss Winifred Barnard's manual *Beginners' Work and Worship* (N.S.S.U., 2s. 6d.), and *Junior Talks* (N.S.S.U., 1s.) by Misses Lilian E. Cox and Doris L. Gill.

For little children Mrs. Edwards, Sir John Simon's daughter, has told again very effectively *Stories about Jesus* (Bale & Danielsson, 2s. 6d.), and Mr. Harold Nicholson, the Headmaster of Taunton School, has collected stories and legends from the German under the title *The Legend of the Horseshoe* (Independent Press, 2s.), which will help with children's addresses.

When Jesus was Twelve (Lindsey Press, 9d.) is a modern mystery play for children by Miss Joyce Gow.

Ministers and others are often perplexed what kind of addresses to give to women's meetings. They will find some help in Mrs. G. H. Morrison's *Addresses and Prayers for Women Workers* (Independent Press, 2s. 6d.). The book also contains talks to young women, missionary talks, and some addresses to children, as well as some children's prayers.

With currencies liable to hysterics, brave indeed are the publishers who embark on a "£10 series", but if all the volumes in the series equal Mr. S. A. Clark's *France on £10* and *Germany on £10* (Nicholson & Watson, 5s. each), e'en the ranks of the gold standardites will be constrained to cheer. Mr. Clark has managed to write guide-books that are informing—they give the right information—and readable. There is nothing trite or stilted about his chapters, and throughout there is a pleasing personal note; the sections headed "Fifty Vivid Memories" are delightful indeed.

Mrs. Pearl S. Buck's *The Mother* (Methuen, 7s. 6d.) is the story of a Chinese family. The mother, deserted by her husband, is left with her mother-in-law and three children, one of whom is a blind girl. She tries to hide the fact that her husband has left her, for some years getting a distant letter writer to write an annual letter to her as from him. The blind child is married and comes to a sad end, the younger boy is executed as a communist, and the book ends with the mother beginning a new life with the birth of her first grandchild. Mrs. Buck paints the picture of Chinese life very vividly; she has become one of its best interpreters.

Miss Marjorie Booth's *Winterfield* (Nicholson & Watson, 7s. 6d.) is a fine piece of work. Winterfield was a middle-aged chemist whose wife had been divorced owing to her unfaithfulness with his young cousin. Overworked, he engages a young woman assistant, marries her, and immediately begins to imagine that she and his young son are repeating the previous experience. As we see suspicion driving him mad, we are constrained to admire the marvellous skill with which Miss Booth portrays his character. P. 184 has a misprint.

Nobody who has read Mr. T. Thompson's sketches in the *Manchester Guardian* will be surprised to learn that in his novel, *Blind Alley* (Allen & Unwin, 7s. 6d.), we have a graphic picture of life in a poor street in a Lancashire cotton town. While it is perhaps true to say that the book is more like a series of photographs than a novel, nobody who knows Lancashire life but will read it with relish and admiration.

Mr. William Holt, the author of *Backwaters* (Nicholson & Watson, 7s. 6d.) is a Todmorden cotton weaver, and it is clear that he knows well the bleak Pennine country where Lancashire and Yorkshire meet. But neither the characters nor the plot are very coherent; we have some good sketches of the life of Joseph Stone, but are left in the dark about many people who flit through the pages; Walmesley Bent is the most convincing of them.

In *As Good as a Mile* (Nicholson & Watson, 7s. 6d.) Mr. Edward Albert has endeavoured to follow the lead set by "Sapper" and John Buchan. The

Rectorial Election at Edinburgh, with which Mr. Albert starts out, is the mildest thing in the book, what with mysterious houses and castles, the evil eye, a half-mad Greek, and a stone which drives those who behold it frantic. If excitement is wanted, here it surely is.

Miss Rosalind Wade's *Pity the Child!* (Chapman & Hall, 8s. 6d.) is a novel with a purpose, which the title sufficiently indicates. The sympathy the reader is inclined to feel for Eve Entworthy, who, hated by her father, marries Percy Paradine, a bank clerk, by way of escape, soon disappears. Eve becomes pregnant immediately, receives no allowance from her father, and finds her husband married her for her money. The war comes, and she gives herself to a youth, and is divorced. The child Bella is brought up by her father, who is utterly devoid of understanding; the book tells the story of the girl's life until she is freed from a "mother fixation" at 17. It is all very sordid, but may help to make readers think.

Mr. E. M. England's *The Sealed Temple* (Fenland Press, 7s. 6d.) is filled with impossible situations, but the story of the search for the treasure in the Aztec temple is exciting.

Miss Katharine Villiers's *The Salic Law* (Fenland Press, 7s. 6d.) is a thrilling story of *The Prisoner of Zenda* type. Thrasmania's princess and her lover are an unusual pair, and there is a startling *dénouement*.

EDITOR.

Dr. Oesterley's edition of *The Psalms, Book III* in Hebrew (S.P.C.K., 5s.) is a welcome help to the student. It is well printed, as *Amos* in the same series was not. The suggested emendations, kept to the minimum, are given apart from the Massoretic text. The explanatory notes are just those needed by students in their early years of Hebrew, and will often be found helpful and suggestive to those more advanced. The vocabulary makes the book a self-contained unit, which can be carried in the pocket. We hope that the author will be encouraged to continue his work over the whole Psalter, for which such help in English is greatly needed.

Mr. E. W. Hamond's *The Seventh and Sixth Century Prophets* (S.C.M., 4s.) is part of a series of seven volumes, aiming to do what the "Clarendon Bible" does, to provide for schools a continuous history of Israel, with selected and annotated passages from the *O.T.* As compared with its rival, it is more elementary, and contains much less introductory matter. The selected passages are set out clearly with titles, and with a running analysis on the left margin, and N.T. parallels on the right. The translation is made by the author and has brief footnotes of explanation of rather an obvious kind, though the author probably knows the needs of those for whom he writes. The work is done on sound lines, but it is distinctly a school-book, and is not nearly as interesting as the "Clarendon Bible".

The late Professor R. H. Kennett's *The Church of Israel* (Cambridge Press, 12s. 6d.) is a posthumous volume of "studies and essays" selected and edited by his former pupil, Professor S. A. Cook. The work of the editor is wisely and skilfully done, and the introduction gives an account of Kennett's views which brings out his distinctive positions with admirable lucidity. There is little in the volume that has not already been published, but it was a useful service to the student of the *O.T.*, as well as to the memory of the writer, to issue this collection of scattered material. Its longest item is the article on "Israel" from the *E.R.E.* This, like other work by Kennett, has to be read with critical caution, and was hardly suitable to its original purpose. It embodies those critical conclusions as to which the writer has failed to convince scholars in general, such as the sixth century date of *Deuteronomy* and the Maccabean date of the "Servant of

Yahweh". Professor Cook makes a strong case for the value of Kennett's work in challenging the orthodox conclusions of criticism, and also emphasizes the great suggestiveness of his studies of the Hebrew vocabulary and the use of terms—work illustrated in this volume as well as in Kennett's recently published Schweich Lectures. Another point rightly emphasized is the religious interests of this critical scholar, and his close association of the New Testament with the Old.

Dr. R. Travers Herford's *Talmud and Apocrypha* (Soncino Press, 8s. 6d.) is a solid and careful study of the ethical teaching which begins in the *O.T.*, and is continued in the two distinct developments represented by Rabbinical Judaism on the one hand, and the Apocrypha and Pseudepigrapha on the other. The author claims that the ethical element is the common characteristic of these varied writings. All of them agree in making religion the right conduct of life in communion with, and in the service of, God. The *O.T.* ethics are treated cursorily; the author's primary interest is to rehabilitate Rabbinical Judaism as the main line of development, to infer its historical continuity with the *O.T.* and its priority of substance to the *N.T.*, and to show its superiority to Apocalyptic. He rightly indicates how much of the ethics of Jesus is paralleled in the literature of Judaism. He explicitly abstains from any statement as to the "something more" which Jesus brought, but it is evident that his sympathies are with Rabbinical Judaism rather than with Christianity.

The book is a healthy corrective of the wrong ideas which Christians often entertain concerning Judaism and its relation to Christianity, and it contains a good deal of useful information not easily accessible, especially in regard to Rabbinic ethical teaching. It is rather a pity that the note of partizanship should be so stressed throughout the book. In this respect it compares unfavourably with the impressive objectivity of Moore's *Judaism*. In critical capacity also it is inferior. Dr. Herford's acceptance of the tradition of the Great Synagogue should be compared with Moore's attitude to it. There is a constant tendency to ante-date the Jewish development from Ezra onwards. The treatment of Apocalyptic, which is compared with seaweed on the rock of Judaism, is much too severe, and the author seems over-anxious to show that the Pharisees could have had nothing to do with it, though he is of course right in emphasizing the many-coloured character of post-exilic Judaism. But how can it be right to say that "Judaism owed nothing of its strength and depth to apocalyptic teaching" in view of the popularity and evident influence of this literature from Daniel onwards?

Lady Petrie's *Side Notes on the Bible* (Search Co., 3s. 6d.) consists of fifteen plates illustrative of the archæological work of Flinders Petrie, with brief popular description of their bearing on selected texts of Scripture. The general reader will find it interesting and instructive, and to the teacher of Scripture the plates would be useful for display to a class.

Mr. I. Wright's *A Key to a New World* (Daniel, 4s. 6d.) is a curious attempt to interpret the *O.T.* by "zodiacal standards" which are applied to its men and women, as the writer truly says, "with remarkable results". It is difficult to see what use such a book can be to anybody.

H. Wheeler Robinson.

Mr. R. G. Collingwood's *An Essay on Philosophical Method* (Oxford Press, 10s.) is an interesting and thoughtful introduction to the questions and problems of Method, and ought to be in the hands of all students of philosophy who are anxious to grasp the principles involved in the philosophy of writers like Whitehead and others of the Critical and Realist

school. It is a well reasoned criticism of the methods contributed by Socrates, Plato, Descartes, and Kant, and asserts the organic point of view that is now finding favour.

> A philosophical judgment must be an organic whole in which affirmation and negation, universality and particularity and singularity are all present, and it cannot be devoid of a categorical or existential element.

In other words, the author sets down a reasoned account of the Coherence theory of Truth and maintains that agreement with our experience is alone an adequate criterion of it. I have much pleasure in recommending this book to serious students of Philosophic Method.

Mr. Wyatt Tilby's *Right: A Study in Physical and Moral Order* (Williams & Norgate, 7s. 6d.) is an interesting and stimulating book in which the author attempts a bout with the Platonic trinity, Truth, Beauty, and Goodness. He concludes that Goodness is social and merely local; Beauty is relative as well as Goodness; and Truth, which is the least attainable, is essentially spiritual, absolute, and universal. One fears that, arguing as he does from the conditionedness of our knowledge, the author has no logical right to ascribe universality and absoluteness even to Truth. In other words we are back, logically, in Hume's bog of subjectivism. A thoroughgoing realist Theory of Knowledge would arrive at different conclusions. In the end I suspect that Plato has the better of the encounter; the book should be read, however, both for its interest and for the stimulus it gives to criticism.

J. Short.

Miss Mary Anita Ewer's *A Survey of Mystical Symbolism* (S.P.C.K., 8s. 6d.) "a survey not of spiritual experience itself but of the language used to express it".

> There is a common background and field of thought, a common oneness of emotional experience and of intuitional view of things, into which all broken branches of mystical symbolism send their roots. To add to the knowledge of this background, to survey this field of expression, to provide a tool by which mystical literature as seen in general literature can be placed also in its larger and more special setting, is the purpose of this study.

Miss Ewer includes among the mystics not only the mystics of personal devotion, the contemplatives and the mystics of the "inner light", but also the mystics of the

> occult sciences—of esoteric practices directed towards ethical culture, of endeavours to communicate with the dead, of ascetic practices in general, of Cabalistic or magical attempts to gain occult powers by means of certain words, letters or numbers,

and claims that

> all types are united by the fact of conscious relationship between the soul and some overwhelmingly greater unity.

We could have wished for a more precise statement of Mysticism, and, in particular, for a differentiation between—to use the convenient German terms—*Mysticismus* and *Mystik*. *Mysticismus* tends at least, as Dr. Oman has recently reminded us, to "a cosmic pantheism" and in that sense, as he says, there is no such thing as a "Christian mystic", "whereas *Mystik* is almost as wide as religion". Miss Ewer is concerned in this book with the form and not the content of mysticism, and within these limits her book is a useful and welcome addition to the vast literature on mysticism.

Sydney Cave.

Dr. E. O. James has done some good work in anthropology and its relation to religion. In *Christian Myth and Ritual* (Murray, 12s.) he gives a very comprehensive study of the origins and affiliations of Christian ritual and myth. He begins with the conception of the Divine Kingship as it is found in Egypt and among Semitic peoples, and shows how it has influenced the English coronation rite. From this he passes to the study of Ordination, and the ceremonies of Initiation, Marriage, and Burial. In the last four chapters he deals with Liturgical Processions in the Christian Church, Mystery Plays, and Seasonal Games. In all these he shows how the original ritual pattern which gathered round the Person of Christ as King reappears in all liturgy and ceremonial

> wherein the drama of creation and redemption is re-enacted for the benefit of the worshippers, as an earthly re-interpretation of a heavenly action, to establish a re-birth of the soul through a mystical union with Christ as Priest and Victim to a life of a higher supernatural quality, capable of surviving the dissolution of the body at death.

Dr. James's book illustrates in a marked degree the way in which Christian ritual and practices developed under the influence of certain ideas and interpretations which were common to the whole pagan world. We see here, as we can see also in the development of Christian doctrine, how wide a gulf separates the thought and ritual of Catholic Christianity from the simplicities of New Testament faith and practice.

In a previous book, *The Will to Live,* Mr. J. H. Badley, the Headmaster of Bedales School, has shown himself a very sober and commonsense psychologist. In *The Will to Fuller Life* (Allen & Unwin, 10s. 6d.) he deals not so much with behaviour as with the sense of values "by which we come to appreciate the quality of different kinds of experience, finding some better worth seeking and others to be avoided". He discusses the nature and origin of this sense of values and their spiritual aspect as Truth, Beauty, and Goodness; he then deals with Truth as knowledge, as belief, and as imagination, with the sense of Beauty and with Beauty as expression, and finally with moral Good in its social and personal aspects. Mr. Badley in all this covers some very familiar ground, but he writes with a freshness and interest that make his work a real contribution to the subject. He believes that man himself is to be regarded as an emergent in evolution and that we cannot yet tell how far he will go. Our business here is to make the re-adjustments that each stage of social evolution requires in such a way as to further real progress. Mr. Badley is very hopeful that this can be done, and the aim of his book is to show how men may make the best use of their opportunities and avoid the dangers with which their environment besets them.

W. B. Selbie.

The Rev. C. D. Hoste's *The Achievement of Nazareth* (Longmans, 6s.) is a study of the Incarnation from the view of Christ's life as "the perfect response of Sonship to the Fatherhood of God". This response is the "achievement of Nazareth"; wrought out in the thirty years of privacy there, and then made over to the world in the years of public ministry. There is a pastoral quality in all Mr. Hoste has to say, and without embarking on dangerous voyages, he writes with knowledge of what is going on. Some of these chapters will strike the reader as naïve; but they seldom fail to have a point.

Professor Bruce Curry has drawn up in his *The Bible and The Quest of Life* (Oxford Press, 7s. 6d.) a series of fifty-two Bible studies suitable for class teaching or private meditation, and setting forth the teaching of the

Bible on the questions which live in men's minds to-day. Each study gives a digest of Bible teaching on the particular point raised, some main interpretations of the teaching, and finally a series of questions bringing the whole thing to a clinch with modern life. There is something fresh and vivid about the whole book, something that lifts it out of the ruts of class manuals. The questions in themselves are an accomplishment, and should reduce most of us to think soberly of ourselves and our attainments. An unusual book of its kind, and of great practical use.

Mr. John Cowper Powys's *A Philosophy of Solitude* (Cape, 6s.) is an outburst against the dictatorship on every hand of crowd-consciousness, and a plea for the recovery of a contemplative life. This is a welcome note; and though the philosophy of this book may not carry us very far, many of its protests are of the right kind, and it is a book one can read and enjoy. The contemplative life, as Mr. Powys describes it, is a sinking into the loneliness, the "I am I", of one's own self, and defying the blustering world from that interior depth; and at the same time creating a pervasive joy through fellowship with "The Inanimate"—the book is full of apostrophes to the "Silences", and such semi-Carlylean things. The method of this contemplative life seems to be not very different from the mystic way of older writers; though Mr. Powys looks rather askance at mystics, metaphysicians, theologians—and scientists. But what this vast "Inanimate" really is, and why the Cosmic Mystery infects it, might be made a little clearer: and it might, perhaps, be guarded against what will seem to the scoffer, with a crowd-consciousness, a little like playing mental tricks with oneself.

There is an underlying Celtic romanticism in Mr. Powys's mind which American life has not eradicated; and, deeper than his "Wordsworthian cult", something of the old Celtic sense for religion is embedded in his book. The truth is that Mr. Powys finds nothing for the soul in the riot of modernist negations; and behind all his rhapsodies over the "Inanimate" one can feel the spiritual hunger which thousands are feeling. A man cannot feed his soul on the Cosmic Mystery. Instead of bowing Christ out with a literary compliment or two, Mr. Powys should try to get to the bottom of Christ's mysticism, and to the core of Christ's teaching about peace and rest. He might then write the book we are all waiting for.

Professor Lancelot Hogben's *Nature and Nurture* (Williams & Norgate, 6s. 6d.) contains five lectures on Genetics, delivered in the medical school of the University of Birmingham. Apart from anything relating to medicine, these lectures are of real value to all students of sociology, and they have particular interest in the bearing of genetics on evolutionary theory. The lectures deal only briefly with genetic principles, and then discuss such matters as random mating and consanguineous parentage in relation to heritable defects. A good deal of the detail resolves itself into mathematical probabilities—the Birmingham medical students must be more than ordinarily good mathematicians—and it is very interesting to see how far theory and observation agree together; yet, "as with a difference". There are many interesting facts: one is that the proportion of "albinos" in this country is about one in twenty thousand; another, that colour-blindness is at least ten times as frequent in men as in women. There are also many things set down here that will make the man who would rest the future progress of the race on purely biological processes stop and think. Prof. Hogben's general views are those of Prof. J. B. S. Haldane, to whom he dedicates the book.

The memorial volume of Dr. Willis H. Butler's sermons *The Reality of Things Unseen* (privately printed, $1.50) contains an appreciation of Dr. Butler by Dr. Douglas Mackenzie. These seventeen sermons are interesting examples of American preaching; cultured in style, modern in their outlook, and deeply spiritual, they reveal a character gifted with genuine pastoral power. It was a happy thought on the part of Dr. Butler's Hartford friends to publish this volume.

Dr. Felix M. Keesing's *Modern Samoa* (Allen & Unwin, 18s.) is the result of eight months of research work on the Samoan islands carried on by him under the Institute of Pacific Relations. It deals with the social and political features of Samoan life. Its special importance is in its study of the results of modern influences, commercial, religious, and inter-racial, on the islanders; and in its consideration of the bearing of Samoan characteristics on the future government of the people, and on their future development under the present social contacts and forms of administration. There is necessarily an air of strict scientific inquiry about such a book as this; but perhaps the longer and fuller association, say, of our L.M.S. missionaries, with the people is needed to give the more human side of these problems. Dr. Keesing's chapter on Samoan religion gives a very fair account of the London Missionary Society's work among the Samoans, and of its predominant influence in the islands. The whole book is valuable, and it is a careful and well arranged piece of work.

A. T. S. James.

Mr. M. C. Burkitt's *The Old Stone Age, A Study of Palæolithic Times* (Cambridge Press, 8s. 6d.), an excellently illustrated little book, has specially in view the serious reader who desires to keep abreast of the achievements of prehistoric research; it covers a period from the earliest times until the close of the Palæolithic Age. The science of prehistory, though not many decades old, has accumulated a mass of detail through which, without that expert guidance which Mr. Burkitt is so well qualified to give, the uninitiated would have considerable difficulty in finding his way. Research work in Europe and elsewhere is constantly modifying the systematization of the subject, and re-statement is therefore continually being called for. The comparatively simple cultural sequence tentatively laid down by the earlier prehistorians is rapidly becoming more and more complex. Thus our earlier conception of the Lower Palæolithic as an unbroken and continuous record of human development has, during the past few years, undergone a complete change as the presence of a contemporaneous and developing flake industry has been revealed. Fresh discoveries in wider fields are, moreover, linking up cultures hitherto existing only as isolated units, and gaps are rapidly being filled in by means of which we are increasingly able to understand the great race movements of the past, and the results of cultural impacts. Of still greater moment to those who are interested in the beginnings of the human race (and who is not to-day?) is the light which prehistory sheds upon the development of human intelligence and the emergence of the religious sense. In all these matters Mr. Burkitt is a trustworthy and reliable guide. He possesses the faculty of making his subject interesting to the general reader, and this, his latest book, must inevitably whet many appetites.

Neville Jones.

The Reformation and the Contemplative Life, by David and Gervase Mathew (Sheed & Ward, 7s. 6d.), is primarily concerned with the effect of the Reformation on the Carthusians, with special study of the London Charterhouse. The order is, however, described in general, and there is

a peculiar grace about the account of the Carthusian life, with its security, isolation, and *simplicitas*, the last being specially stressed: a stable civilization was a basic assumption of the order, and the monks never dreamed of the change in religion till the storm burst over their heads. There is also a chapter on Carthusian Thought, which shows how the order preferred the old-fashioned mysticism of the Victorine school to the later metaphysical subtleties, and were particularly devoted to the study of the Carthusian Denys de Ryckel, *ecstaticum illum Dionysium nostrum*. Ample notes at the end document the book, though it is not always clear precisely how much is imaginative reconstruction rather than solid fact: note 78 is misplaced, and refers to p. 119.

"Live in the authority of the Son of God and in his power, whereby ye may be kept on top of the world." What has been called the overworldliness of these words of George Fox is the real subject of Miss Evelyn Underhill's *Mixed Pasture* (Methuen, 5s.); it perhaps also provides the needed unification of an antinomy which Miss Underhill leaves unresolved. Her theme throughout is the "two-step reading of Reality", the worldly and the otherworldly, the Martha and the Mary: a theme which comes to her from von Hügel, as is amply acknowledged in an admiring study of the Baron. The book consists of essays and addresses, mostly printed before, on such varied subjects as contemplation, sanctity, the ministry of women and the Oxford Movement. There are also portraits of St. Francis, Richard Rolle, and Walter Hilton.

GEOFFREY F. NUTTALL.

NEW EDITIONS AND REPRINTS.

We are glad to see *I Believe in God* (Longmans, 6s.), a reprint in one volume of Canon Peter Green's trilogy, *Our Heavenly Father, Our Lord and Saviour*, and *The Holy Ghost, The Comforter*. The re-issue of Dr. K. E. Kirk's "Introduction to Casuistry", *Conscience and its Problems* (Longmans, 10s. 6d.) is a good sign, for it is a thorough and practical exposition. First published in 1927, it now contains certain additions, while the section on Birth Control has been revised in the light of the Lambeth Conference Resolutions of 1930. Mr. Godfrey S. Pain's very useful handbook *Boys' Clubs* (Ludgate Circus House, 1s. 6d.) published in 1928, appears again. The Rev. A. Clifford Hall's *Fireside Talks and Discussion Groups* (Y.M.C.A., 6d.) has been revised and enlarged, as also has Mr. G. W. Foote's *Infidel Death-beds*, by Mr. A. D. McLaren (Pioneer Press, 2s.). The cheap edition of Dr. F. L. Cross's *John Henry Newman* (Allan, 2s. 6d.) will be welcome, as will also Sir Arthur Quiller-Couch's *On the Art of Writing* (Cambridge Press, 5s.) which has gone to yet another pocket edition. The stories in Sir Wilfred Grenfell's *Deeds of Daring* (Hodder, 1s.) are selected from *Northern Neighbours* and *Labrador Days*. Mr. Angus Watson's *The Fetish of Rationalization* (privately) has gone to a third reprint, and Mr. S. S. Slaughter's *The Dutch Church in Norwich* has been reprinted from the *Transactions of the Congregational Historical Society*. Dr. Kenneth M. Walker's *Sex Difficulties in the Male* (Cape, 5s.), originally published (1930) under the title *Male Disorders of Sex*, is almost a new book.

ALSO RECEIVED.

P. MAURO. *The Wonders of Bible Chronology*. Roberts. 3s. 6d.
J. HARRIS SMITH. *The Pivots of Destiny*. Stockwell. 2s. 6d.
E. B. ATTY. *Revelation of Aquarius*. Daniel. 2s. 6d.
DONALD DAVIDSON. *Out of His Treasure House*. Pickering. 2s. 6d.
K. M. MACLEOD. *The Hand on the Bridle*. Pickering. 2s.
J. A. HEATON. *The Word to Peter*. Stock. 3s

F. J. Scroggie. *The Divine Programme in Human History.* Pickering. 2s. 6d.
J. T. Mawson. *God and the World.* Pickering. 1s.
W. A. Russell. *The Development of the Art of Language as exhibited in Latin and in English.* Williams & Norgate. 7s. 6d.
Walter Ashley. *The Cinema and the Public.* A Critical Analysis of the Origin, Constitution, and Control of the "British Film Institute". Nicholson & Watson. 1s.
Marjorie Douglas. *The Home of the Aylmers.* Pickering. 2s. 6d.
Grace Pettman. *The Queensgate Mystery.* Pickering. 1s. 6d.

LECTURES, PAMPHLETS, *ETC.*

Three new pamphlets in the "Religion: Its Modern Needs and Problems" series (Lindsey Press, 1s. each) are the Rev. W. L. Schroeder's *Science, Philosophy and Religion*, the Rev. W. B. Tavener's *The Challenge of Humanism*, and the Rev. J. C. Ballantyne's *Liberty, Diversity, Fraternity*, the plea of which is supported by a group of Liverpool ministers of various denominations.

Lord Hugh Cecil's attack on the Bishop and Dean of Liverpool lends special interest to Prof. C. E. Raven's *Liverpool Cathedral* (Oxford Press, 2s. 6d.), in which he describes the policy of those responsible for the Cathedral in its early years.

Individual Psychology Pamphlet No. 11 is entitled *Individual Psychology, Psychiatry and Holistic Medicine.* It is occupied by two papers by the Editor, Dr. J. Carruthers Young, on "The Sterility of Modern Psychiatry" and "Individual Psychology and Holistic Medicine". No. 11a, *Individual Psychology and Life Philosophy*, contains four papers by Dr. Leonhard Seif (of Munich): the titles are "The Individual Community", "The Tendency to Freedom from Conflict in Life and Neurosis", "Resentment and Revolt", and "Individual Psychology and Life Philosophy".

Dr. R. Travers Herford's *Some Ancient Safeguards of Civilization* (Lindsey Press, 1s.) is the Essex Hall Lecture for 1933.

Sir Arthur Keith, *The Construction of Man's Family Tree* (Watts, 1s. & 7d.), in the "Forum" Series, is a good and well-illustrated summary.

The Rev. Thomas Edwards's *Dictatorship and the Free Churches* (Leicester Free Church Council, 3d.) is an address delivered to the Council.

PERIODICAL PUBLICATIONS.

The London Quarterly and Holborn Review (January). Prof. J. H. Richardson describes "President Roosevelt's Recovery Experiment", Mr. J. T. Lightwood writes on "The New Methodist Hymn-book", and Dr. Frederic Platt on "Schleiermacher as Preacher". Among other articles are Prof. Henry Bett's "Tradition, Superstition, and Fact", and the Rev. S. G. Dimond's "The Oxford Movement and Anglo-Catholicism".

The Hibbert Journal (January). Two excellent Congregational contributions are Prof. Buckham's "Process and Purpose" and Dr. A. W. Vernon's "Arthur Cushman McGiffert", a sketch which is very well worth reading. Topical articles are Mr. Chaning-Pearce's "The Theology of Crisis", Dr. Montefiore's "Jewish Emancipation and the English Jew", the Rev. R. F. Rynd's "The Group Movement", Mr. R. F. Naftel's "Tithe Battles", and the Rev. R. A. Edward's "The Young Man's World" (again very much on the spot). Dr. Moffatt surveys recent theological literature.

The Baptist Quarterly (January). Dr. Wheeler Robinson's important paper "History and Revelation" opens, and is followed by Dr. John Pitts's "Preaching to the Times". The Rev. Ernest Payne writes on "Baptist Work in Jamaica", and Mr. R. F. Elder on "Pablo Besson of Argentina". One or two historical articles fill out the number.

The Church Quarterly Review (January). The Rev. Douglas McLaren has a searching and critical article on "Spiritual Healing", Dr. Geraldine Hodgson writes on Shakespeare's "Coriolanus", and there are long articles by the Rev. Charles Nye on "John Bramhall", and by Mr. N. Zernov on "St. Stephen and the Roman Community at the time of the Baptismal Controversy".

The Modern Churchman (January-March). There is a good deal about Unitarianism and Liverpool Cathedral. Mr. H. Alexander Clay tells again the story of the Exiles in Geneva. The Editor writes on "Modern Churchmen Awake".

Expository Times (January-March). In the "Message of the Epistles" series, Dr. James Reid deals with "Philemon", Dr. James Shaw with "Philippians", and Dr. Joseph Johnston with the Pastoral Epistles. Dr. G. H. C. Macgregor's "Recent Gospel Criticism and our Approach to the Life of Jesus" should be read. Dr. T. H. Robinson opens a series on "Some Economic and Social Factors in the History of Israel".

The Friends' Quarterly Examiner (First Month). "From the House of the Four Winds" tells of Frederick Seebohm, the centenary of whose birth has just been celebrated. Dr. W. F. Harvey's "John Rutty of Dublin" is a Lister Lecture dealing with a Quaker physician. Edward Grubb writes on "The Grace of God", and Arthur Rowntree on Colet.

The British Journal of Inebriety (January). The paper is Dr. A. E. Carver's "Paraldehyde Addiction".

The Common Room (March). The two main articles are Prof. J. W. Harvey's "Dictatorship and Civil Education", and Prof. A. E. Heath's "Dictatorship and Human Nature". Mr. B. B. Thomas's "The Value of the Residential College to the Working Class Movement" should also be read.

Social Service Review (January-March). The Prince of Wales's broadcast on "Unemployment and National Service" is reproduced. Important articles are Mr. L. R. Missen's "Physical Recreation and Leisure" and Mr. W. G. Eady's "The Unemployment Bill".

Bulletin of the John Rylands Library (January). The main articles are Prof. Charlton's "Shakespeare's Jew", Dr. Dodd's "The Mind of Paul", Prof. F. C. Montague's "Some Early Letters of Mark Pattison", and Dr. Tyson's "A Review and Other Writings by Charles Dickens". Articles by Dr. Fish and Dr. Margoliouth deal with tablets and papyri in the Library.

Religion in Education (January). This is the first number of a new Quarterly edited by Dr. B. A. Yeaxlee, and published by the S.C.M. (1s. 6d.; annual subscription 4s. 6d.). Among those who write in it are Lord Halifax, Sir Charles Grant Robertson, the Headmaster of Rugby, Dr. Scott Lidgett, Dr. T. W. Manson, Dr. Wheeler Robinson, and the Bishop of Ripon.

International Review of Missions (January). Most of this number is taken up with the Editor's survey of the years 1932-33, a very valuable piece of work. Dr. A. G. Hogg writes on "The Function of the Christian College", and the Rev. A. H. Wilkinson on the Bible Societies.

World Dominion (January). Mr. J. Duval Rice goes to the root of things in "Are we re-thinking Missions?". A valuable article is "Four Chinese Think in World Terms"; other articles deal with Morocco, Korea, Austria, Italy, Africa, Tibet, and Japan.

The Yale Review (Winter). Mr. H. M. Tomlinson writes on "Granada", Mrs. Virginia Woolf on "The Novels of Turgenev", and there is a story by Mr. Walter de la Mare. Several articles deal with the American financial situation, while Trotsky writes on "Hitler's National Socialism". A varied number.

The Harvard Theological Review (July—October, Nos. 3 and 4). Prof. Franz Cumont writes on "Un Fragment de Rituel D'Initiation aux Mystères", and Mr. J. C. Russell's subject is "The Preferments and 'Auditores' of Robert Grosseteste". The bulk of the issue, however, is given to Prof. Gustav Krüger's very valuable bibliography, "A Decade of Research in Early Christian Literature, 1921-1930".

Anglican Theological Review (January). Mme. Normelli writes on "What Priests should know in Music", and Mr. A. E. Haefner on "A Unique Source for the Study of Ancient Pseudonymity" (Salvian's ninth letter). An important contribution is Dr. N. B. Nash's "Contraception in the Christian Ethic".